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for
TEACHERS
AND
YOUNG PEOPLE.

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The Unspoken Prayer.

BY RENA M. HURD.

THERE have been times
When I was far
Too tired to form
In chosen words
My soul's desire.
My weary heart
And aching brain
Could only breathe
In whisper faint,
As worn-out frame
Sought sweet repose,
"Thou knowest best.
In Thee I rest."

Ah, thankful I,
That e'en a sigh,
Or smothered sob,
Can never fail
To reach his ear;
If on that sigh
Or sob is borne
The faintest prayer
To God above,
Who looketh down
With tender love
Upon our tired
And fainting souls,
And gently says,
"Come, weary ones,
With care oppressed,
And I will surely
Give you rest!"

The August Strain.

THE strain on a railroad bridge of course is greatest when the heaviest trains may go crashing over the rails, subjecting every fiber of wood or bolt of iron to the most severe test. What a singular

bridge that would be where the severest strain comes when the travel and freighting across it are least!

The August-bridge in city Sunday-schools is this latter kind of a structure. In the winter (just before Christmas, say), when the classes are very full, when the entire staff of officers will be found in the school, when teachers abound, when the amount of business done would be likely to bring the most strain on the bridge, and fears for its collapse be entertained, then there is the least danger. In August, when there is the least crossing on the bridge, when the scholars are scattering, when the superintendent writes "Gone," and many of the teachers subscribe themselves "Ditto," then the strain is fearful. Will the bridge possibly stand? What shall be done when the August strain is coming?

"I think," says Brother Easy, "we would better not attempt too much."

"Seems to me," remarks Sister Lazy, "we have worked hard enough to deserve a vacation."

Pastor Timorous says, "'Easy' and 'Lazy' are right. We might not hold out if we started, or the bridge might not hold out, and we would better stop this side of a break-down."

He puts up the "Danger" signal, and the bridge is closed.

But a better judgment would say, "Down with the signal and keep the bridge open and run all the trains you can!" If the superintendent be recruiting his wasted energies in the forests of Alaska or on top of the Himalayas, some subordinate is left who can take his place. If teachers are wanted, yoke together two or three classes. If necessary, let all the scholars be grouped and trained in a general exercise by some man or woman. There will be many little pilgrims who will want to use the August bridge, scholars for whom there is no vaca-

tion on mountain-slope or ocean shore. August is just as much a part of the road to heaven as any other month, and the Church has no business to tolerate a gap there.

If Only Cared For!

RAGGED and rough and unsightly with weeds, prickly with thistles, burdened with burdock and plantain and the dead undergrowth of previous years—what a poor crop of grass such a field promises to yield! If it could only be cared for, the weeds cleared up and cleared out, the soil enriched and nourished, what results might be gathered from that patch! Long neglected and much abused, still what choice possibilities are in that field! In this world where hunger is certain and bread dear, the sight of this neglect is not agreeable.

"If only cared for!" How many souls there are which now are like the neglected field. There is the uncouth, hardened gamin in the street. There is the girl in some house neglectful of God. If these souls were only cared for! If those natures were weeded and the seeds of prayer and right living planted, what harvestings of virtues dear to God and consecrated to humanity would follow! "If only cared for!" Let us shorten that lament to the good record, "Cared for."

Peculiar Singing.

MUSIC is a power for good, and it is sweet to hear the voices of children attuned in praise. In the month of June each year the children of the charity schools of London gather by thousands under the spacious dome of St. Paul's and sing in chorus, and the effect is grand beyond description. Händel, whose oratorio of the Messiah is one of the greatest works of genius and devotion, heard them once and expressed his wonder and delight. But then the children must have been trained by a skillful and competent leader or there would have been noise and discord.

One day we strayed into a village Sunday-school. It was expected that we should make a few feeble remarks, and we complied. In his desire to reward us the smiling chorister advanced and said:

"Would you like to hear the children sing?"

We said we would, and certainly thought we would when we said so, but to err is human.

The chorister's opportunity had come, and he beamed and expanded like a sunflower.

"Now, children, open your books at the page which has the hymn 'O how I love the Sunday-school!' Ready, ready—now then, one—two—three—sing!"

And off they started at a rapid pace, mouths wide open and tones that were screaming, piercing, ear-splitting, and made the walls ring.

The chorister was not satisfied.

"Children, you can do better than that. Open your mouths, sing faster, louder, and throw more spirit into the hymn."

With that he gave the signal, aided with his own trumpet voice, and waved his arms up and down quick and fast as an eagle's wings.

The children got excited, and sang as they had never done before, and ought never to do again. They sealed the topmost peaks of song, and when the last scream died away the chorister sat down panting, but his face rosy with joy.

O ye choristers, thanks to all for your labor of love, but a word of caution to him who needs it. Teach the children to sing in time, to avoid screaming, to modulate their voices, and now and then to strike the lower, softer notes!

The Man in the Pilot-House.

IT was a foggy night. A dense mist draped the sea. The steamer in which we journeyed went slowly, slowly, feeling its way carefully along, at times giving with its whistle a dismal groan as if a despairing request that every body would keep out of its way. As we lay in our little corner trying to sleep, yet knowing how risky our voyage was, we thought how every thing depended on the one man steering the boat. How we and the hundreds aboard all trusted that one man up in the pilot-house! How implicitly we committed every thing into his hands—our persons, our property, all our interests—and trusted him to safely bring us forward on our journey. How much depended on that one man's judgment, that one man's skill, that one man's experience! And then how readily, completely we trusted him.

There is Another who is bringing this bark of our spiritual welfare over dark, stormy waters. It is Christ, that divine Guide. Why do we not trust him more? The steamer's pilot had only human wisdom; why do we not fully trust Jesus's divine, infinite wisdom? The steamer's pilot had only human power; why do we not fully trust Jesus's divine, infinite power? He can control the storm as well as see his way through it. The human pilot steered because he was paid; why do we not fully trust the, infinite love that is the deep, profound motive of Jesus?

Yes, trust wholly. Put your all into his hands, and then since Jesus abides in the boat, resting on the pillow of your faith, let all your anxiety go into a deep, calm, unvexed sleep.

Intuitive Perception.

IT is a great gift, that of being able to understand another's needs and knowing just how to minister to them. It is a finer sense with which not every one is endowed. What power it gives!

What responsibility! He who has it knows just where sympathy is most needed. Not a word may be spoken, not a tear may fall, not a hint be given, but the feeling heart reads not by outward signs, and something urges it toward the bereaved and heart-broken. It perceives want where there is every appearance of wealth, and by an intuitive instinct discerns what favors will be most acceptable. It is never intrusive, and seldom at fault. It does not send books and tracts where bread and broth are most needed, and it is always ready to find excuses for those who fail in doing what is expected of them.

An intuitive perception comprehends the true motive, and is more disposed to cover faults than to pick flaws. There are those who possess it in the highest degree, who understand the art of making things go smoothly, and of contributing to the comfort and happiness of others. It is a wonderful gift. Its more common name is *tact*, and a very valuable gift it is for a Sunday-school teacher.

The Same Old Guide.

The same old Guide, we ask for, to whom we have looked so many years—Jesus.

He is a wise Guide. He knows the way over which he leads us. We may be led into rocky places, hard to climb, where hands and feet are torn, but we shall come out in safe uplands.

He is a strong Guide. He can lift as well as lead. He is stronger than the swiftest stream we must ford, more enduring than the most tiresome way.

He is a loving Guide. No hand so tender as his in its upholding. No arms so gentle as his in their embrace. If his crook ever rest on us with seeming harshness, it is on account of our waywardness. He especially loves to guide those who try to guide others. The great Shepherd in special sympathy comes near to the under-shepherds. He feels for the teachers in the Sunday-school who feel for the younger and the weaker.

To that wise, strong, loving, sympathetic Shepherd, ever look in prayer and trust.

Small Hinges.

GREAT doors turn on small hinges. Sometimes a written or a printed line, a spoken word, an expression of feeling, an unexpected opportunity, has changed the whole current of a man's thoughts, enlarged his views, and lifted him out of the narrow sphere in which he dwelt, and in which he had expected to end his days.

But he's not thus lifted up without any effort on his part. The gates in the canal do not yield until the pressure of water is sufficient to open or close them.

The portcullis defies the assaults of the foe, but opens easily to the entreaties of a friend, and formidable barriers that are built for protection in times of war give way to those who come on peaceful errands.

No amount of pushing or beating may move the door through which you are anxious to obtain an entrance, but a slight pressure of the latch or the turning of a key will give you immediate admission.

We meet with doors at every turn, and some of them it is dangerous to open. They swing on small hinges, and access is easy, but beyond is a deep pit out of which it is not so easy to extricate one's self. We enter simply through curiosity—that is the small hinge—and are detained and dazzled, and finally blinded to the dangers surrounding us, and cannot seem to find our way back through the door by which we entered. There is loss of will-power. When men are anxious to get out of Satan's clutches there is always a way of escape ready for them.

There is no excuse for our staying on the wrong side of any door that swings inward or outward according to our desires.

What wide and blessed doors are hung on the small hinges of prayer! How little we are required to do in order to obtain the most gracious bounty! All over the walls of God's holy habitation, facing earthward, are words of gracious invitation, such as these: "Ask and ye shall receive." "Him that cometh unto me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Knock and it shall be opened unto you."

What do we need more than this? What is there to deter us? Were we to expend the same amount of energy to secure heavenly things that we do to obtain earthly pleasures, we would be rolling in wealth that has no limitation, and living in the perpetual sunshine of God's favor.

To prevent the small hinges from getting rusty, we must keep them in constant use, and ask, seek, knock, according to the soul's need.

Continental Sunday-School Mission —Rise and Growth of Sunday- Schools in Denmark.

BY AN ENGLISH CORRESPONDENT.

THE first were purely secular. Their declared object was "to teach reading, writing, arithmetic, grammar, and history," no attempt being made to impart religious instruction.

The Copenhagen Sunday-School Society, established in 1800, began these schools, for. 1. Masters; 2. Journeymen; 3. Apprentices; 4. Such persons as belonged to no trade. In 1853 classes one, two, and four were discontinued and only apprentices were afterward admitted. In 1866 there were

12,792 scholars, and the society had a capital of 28,000 rix dollars (£3,100), an average annual income of 3,200 dollars (£355), and an expenditure of 3,000 dollars (£333).

In 1827 the London Sunday-School Union offered £10 toward founding schools on a religious basis. In 1828 "two had been established and were well attended," and next year a third was organized. Regarding these the report states: "The work meets with opposition, but the more the Lord's enemies oppose, the more must his servants exert themselves."

In 1830 £15 were granted "for teachers' salaries, as there was no getting their services gratuitously," and similar grants were made yearly till 1850, at the rate of £5 per school.

During 1840 "such favorable reports reached the queen as induced her to take an interest in them," and in 1842 she attended an examination in which 200 scholars took part, and was delighted with the good progress they had made.

In 1849 one school was closed, another was "not doing well," and the remainder carried on but a languid existence for a short time longer.

About 1857 a more successful attempt was made by some American Episcopal Methodists, and in 1869 the first Lutheran school was commenced by a gentleman who had seen the Methodist schools. In the latter year the Lutheran Sunday-School Mission was formed, which at first "met with distrust and ill-will, the Sunday-school being considered a foreign plant, and unnecessary, as the day-school teaching, in which religious instruction had a prominent place, was so excellent."

In 1874 Sunday-schools were still "finding their way," and since then the work has progressed steadily, though not rapidly. Unfortunately, for lack of a central committee, no systematic effort to obtain reliable statistics has ever been made. Those last received, though confessedly incomplete, show that, at the end of 1885, there were 252 known schools, with 922 teachers and 18,370 scholars.

The London Union has repeatedly sought to have a missionary appointed, but unsuccessfully, as no one possessing the necessary qualifications and experience has been forthcoming. Moreover, so little are the needs of the Continent understood, the Union has, for want of adequate funds, been greatly hampered, from the first, in all its mission operations.

Faithful Unto Death.

THE *Baptist Teacher* for June has an account of the death of the Rev. E. G. Taylor, D.D., who for the last eight years prepared for that periodical the expositions for the lesson. He died at his post of duty, working up to the very last day of life. The last proof sheet he examined and passed was received the day after his death. On the back of the proof he had pencilled these words: "This may be my last work on the *Teacher*. I am very ill, and a few days will decide. I think the turn will be fav-

orable; but if not, I shall go with unspeakable joy, though sad to leave my wife and my daughter and many friends. E. G. T."

This is a touching and beautiful testimony to the faithfulness of the one who wrote it. He worked until he could no longer work, and then calmly laid aside his pen, and waited with resignation to know the will of God.

Fellow teachers, our "last work" will come some day, perhaps sooner than we are aware. Let us heed the admonition of the Master to be "faithful unto death."

A Sunday in the City of the Angels.

BY PROF. WM. WELLS.

THE City of Puebla, in Mexico, about eighty miles from the capital city, is one of the most interesting in the entire country, and retains its ancient character, untouched by the changes that are going on around it. It has a population of about 100,000, and is said to have seventy churches, many of them very beautiful and costly, but the main one is the Grand Cathedral, facing the great square and park.

The building was commenced about three hundred years ago, and was planned on so great a scale that men could not go on with it, and a band of angels came down and assisted them, and therefore the "City of the Angels!" The Grand Cathedral has an immense front and two great towers, in one of which there are many bells of different sizes, the largest weighing about seven tons. In the morning I was awakened, about four o'clock, by the varied and continued ringing of all these bells, which summoned the faithful to prayer. I went about eight o'clock, and found hundreds kneeling on the floor, near the various altars, murmuring their prayers and counting the beads on the rosary; and so it was going on early in all the churches.

But this was the end of their worship, for the rest of the day was all to be devoted to pleasure and vice. Every-where in the public places the posters told of a great bull-fight to take place in the afternoon, in which four immense bulls were to be killed, to say nothing of horses, and possibly men, all to amuse this people who seem to find a peculiar pleasure in cruel sports. Yesterday I noticed in one of the parks some boys playing "bull-fight," thus educating themselves to admire this beastly sport. In addition to this, there are cock-fights, always on Sunday, to say nothing of the theaters and innumerable dances and low amusements.

About half-past ten o'clock we started out to go to our own little mission of the Methodist Episcopal Church. The streets were so crowded with the masses of men, women, and children, bent on amusement of some kind, that we could hardly make our way, the lower classes dressed in the most fantastic attire of fancy shawls, dresses, and hats. The Mexican hats of the men must be seen to be appreciated, with their steeply crowns and very

broad brims all covered with rich or queer ornaments.

To our surprise, we found the mission right in the great market-place, covering an entire square and filled with people buying and selling every thing under the sun. With difficulty we made our way through the crowd, and found the entrance to the chapel. Why, we asked, has the mission been put in such a place? Because this was the only place we could obtain. It was formerly an old convent, and the seat of the Inquisition in Mexico, and while being repaired and remodeled for the purpose of the mission, a large lot of human bones was discovered beneath the floors and between the walls; four cart-loads of these were carried away, when they became tired of the work and ceased pulling down or tearing up.

We found very nearly a hundred persons present, many of them good-looking and intelligent, and all seeming to take a great interest in the services. It was quite touching to hear them sing in Spanish "Rock of Ages," and other familiar hymns. The Bible, hymnal, lesson leaves, and other helps were all in their hands in Spanish, and I listened to a vigorous sermon on the "Observance of the Sabbath," while the noise and chatter and clatter of the market-place outside could be heard within. The Sunday-school service took me back home, and I almost felt as if I ought to take the stand and read the lesson of the day for a response from the school.

The town is so quaint and odd that it is vain to try to describe it; but I will say a few words about our stopping-place, as a specimen. We were living in a former palatial residence, that is constructed like a fortress. At the commencement of the broad stair-case, on the face of a stone lion, are the figures 1708, the date of its erection. It is square, two stories high, and all the outside is a simple stone wall to the street. On the inside is a triangular court, open to the sky, and around the court is a corridor forming the second story. All the lower part is kept for the menial service—the servants, horses, carriages, etc. Upstairs the corridor is about fifteen feet broad, and surrounded by a balustrade. On this are flower-pots, all around it, containing plants, which are thus open to light, air and rain. The room in which we were put had no windows, but a skylight from above, and this covered with iron bars, and the doors were of glass and very large, so that light and air can thus penetrate. This palace was thus in its time a fortification, when hostile bands of robbers prowled about the country and made even cities dangerous. As we looked out from our corridor we saw the quaint towers of an old church—whose bells each morning at five o'clock bade us come and worship—and its queer dome, all covered with porcelain slabs or tiles; and could we get on the roof we would see within a short distance the towering peak of Popocatepetl, nearly twenty thousand feet high, its summit covered with eternal snow.

In the evening I went out to see what the "City of

the Angels" might be about after dark. Of course, I went directly to the Grand Plaza, for in all Mexican towns and cities every thing concentrated there on festive days. The Grand Cathedral and its terraces, some six hundred feet long, bounded the one side, and on stone pillars, numberless, all around it, were figures of the angels that had assisted in building it. The other three sides were bounded by rows of stores and hotels, with grand arcades before them. Under these arcades were being sold all sorts of things to eat and drink, and trinkets, toys, and what not.

Under the arcade, right opposite the cathedral, was a large crowd gathered, and I approached—to see that it was the entrance to the theater. Just as I arrived there the main doors of the building were thrown open, and out rushed a crowd of people who had witnessed an afternoon performance. And these had scarcely gone before another impatient crowd pushed their way in for an evening performance. Looking in at the open door, I saw a beautiful house, rich with gilt, and color, and ornament, and decorated with hundreds of Mexican flags festooned over the pillars, of which there were four. But the great sight was to scan the crowd that were pushing their way in. There were many well-dressed ladies and gentlemen, the former covered with their lace mantillas instead of bonnets, and the latter wearing their great felt hats, called *sombreros*, which means sunshades, the rims spreading like parasols, and the crowns rising like sugar loaves. These were ornamented with corded trimming of gold or silver and variously colored silks. Some of them are very beautiful and costly. Then with the *sombrero* come the men's shawls, called *serape*. These are also of the brightest hues, some scarlet-red, others figured or ornamented with bead-work. A slit is made right in the center of the shawl, through which they put their head and let the shawl hang down around their shoulders. Their pantaloons were embroidered on the seams with gold or silver spangles, or intricate and beautiful bead-work; and on their heels were large spurs to use on their horses. This is the regulation "get up" of a genuine *cabellero*.

But of the ordinary mass I can give no adequate description. Men, women, and children, in rags and tatters, wrapped up in the remnants of old shawls, and if not bare-headed, then only the remains of some old hat, out of which peeped their rich drop of black hair. The women, however, were the sight. These were, without exception, bare-headed and bare-footed; around neck and shoulders they wear a long scarf-shawl, called a *reaso*, and this they loop in front or on the back, in order to make a sort of bag in which to carry baggage. Many of these women actually had little babies in these bags, their little black eyes peeping out like coals of fire, and were taking them to the theater with them. I never heard these babies cry, and suppose they never do, or else they would not be admitted to the theater, for all these poor wretches are orderly and quiet, and seem to bear their hard lot as

the happiest on earth. How could they go to the theater? you ask. Because it costs them but six cents at the most, and with six more they can live all day on corn-cakes and beans, and at night they can curl up in some den or in the doorways of the stores, and thus get lodging for nothing.

All these odd scenes are rendered lively by the cries of the venders of refreshments of all imaginable kinds. Some are selling these corn-cakes, in which are wrapped up the grossest compounds of onion and garlic with slices of fish; still others are selling drinks worth one cent and a quarter. And this is a Sunday in the famous "City of the Angels."

So Easy.

BY J.

ONCE upon a time I made up my mind to master the mysteries of the German language, and so sent for my dear friend Henry Gropengiesser. Henry was a good boy who had left the sunny banks of the Rhine a year before, and could speak a little broken English—very broken. As money was almost an unknown quantity with us, we made a solemn bargain that we would teach each other—that is to say, H. G. was to teach German and J. was to teach English. Agreed!

The first word I tried to pronounce was a stumbling block, the harmless-looking and all-important word—*ich*.

Of course I pronounced it as any intelligent American would—*itch*!

"Not right—try again."

I tried a half dozen times, and exclaimed *ish* and *ik* but never *ich*, and he finally said:

"Put your tongue, teeth, and lips this way, and breathe as you say *ich*, and you will get the word all right." I followed directions, and uttered a sound which made his teeth chatter with surprise. He looked at me as though I was more stupid than usual, and ejaculated, "It is so easy," and so indeed it was—to him.

Revenge is sweet, and my turn came to teach the youthful Gropengiesser. I kept a serious face and bade him pronounce that little word of two syllables, which is the sweetest in the language—mother. He tried it and he failed, as I knew he would. It was mutter and mudder and mooter and mooder, but never, O never was it the sweet word mother.

"Now Gro"—which was his last name shortened—"now Gro, put your tongue, teeth, and lips this way and you will get the word all right. It is so easy," and so indeed it was—to me.

Dear teacher, this is the moral of my sad story: what is easy for one person to do who has been doing it all his life may be hard for another who has never done it at all. Remember this when your scholar fails to respond correctly to a very easy question. Easy to you it is, but not to him. Give him not a look which seems to say, "O, how stupid," for such a look will never brighten his intellect. Be patient, for you were once a little child, probably,

and not as quick to learn as now you are. Give the scholar the sunlight of a loving, patient smile, and he will have the desire to please, and that may make him quick to learn.

The Teacher's "I's."

BY SARAH GERALDINA STOOK.

NO. 4. INSPIRE.

IN the wonderful vision recorded in the prophecy of Ezekiel, the prophet beholds a valley full of dry bones, unto, or rather over, which he is bidden to prophecy. And as he prophesies there is a noise, and a "shaking," or earthquake; then the bones come together, joining themselves symmetrically and firmly, and then the sinews and the flesh appear, and the skin covers them. There, instead of dry heaps without order, without arrangement of any kind, are perfect human bodies. But they are yet lifeless. Ezekiel might have gone on thus prophesying for ages, and they would still have continued so. There would have been "no voice, neither any that regarded." But he is not left to such profitless work. "Prophecy unto the wind" is the next command, and he obeys it: "Come from the four winds, O breath, and breathe upon these slain, that they may live." The prophecy is a prayer, and it prevails. The breath comes, the spirit of life enters into them, and they arise and stand "upon their feet, an exceeding great army."

This wonderful picture of the restoration of Israel in the future is no less wonderful as a picture of the awakening of dead souls in the present. It shows in a remarkable manner, separately and distinctly, the two parts of the Sunday-school teacher's work. Our first three "I's" represent one of these parts, our fourth "I" the other, and immeasurably the most important.

Suppose the teacher has succeeded in awakening the interest of the class; there is the "noise" and the "earthquake;" the attention, the faculties, the emotions, are roused. Suppose, further, he has obtained a felt influence over them; the bones have come together; heart and mind and will are not distracted, but own one powerful sway. Suppose, once more, he uses the advantage he has gained, and carefully instructs them in divine truth; the "dry bones" are clothed with sinews and flesh and skin; the memory is stored with Scripture, and the great doctrines of the Bible are firmly fixed in the understanding. But all this is only one part. Without the "breath" from heaven they must remain lifeless. To interest, to influence, to instruct, are not enough. The teacher's ultimate aim must be to *inspire*.

Was it Ezekiel who, after these dry bones had been brought together and clothed with flesh and skin, brought life into them? Nay; it was the "breath" or Spirit. Yet this crowning half of the work was not done without the prophet. The "breath" was withheld till he prophesied to it. Thus God honored the office to which he had called his servant. Distinct from him, and above him, the

power yet came through his instrumentality. "I prophesied as he commanded me, and the breath came into them and they lived."

The teacher who desires to build for eternity will not be satisfied to effect the first part of his work only. However that child's eye may beam with interest as the teacher leads him through some wonderful Scripture narrative, however quick and ready may be that bright boy's answer to the questions put, however responsive those girls may be to the winning influence brought to bear on them, however much the teacher may rejoice to see his instruction taking root in the mind and memory, that is not all that he wants. He wants to see life spiritual appear and grow and flourish. He wants living plants for Christ's garden, living stones for Christ's temple. He knows that the Lord Jesus came "that they might have life," and that he cannot be satisfied without it.

And so the teacher will look up to Heaven for the divine breath that has quickened his own soul. This will be his chief, his constant desire, the thing on which his heart is set.

But while we recognize the distinction between mere interest, influence, and instruction, and that higher blessing which only the divine Spirit can bestow, we must not discover the two parts of a Sunday-school teacher's work. It is possible for a teacher, apart from the blessing of God, to excite interest, to gain an influence, and to impart sound knowledge. Human effort and human personality can do as much. But this the true servant of Christ will not desire. He aims not at attaching the class to himself, nor at seeing them shine in a Scripture examination, but at winning them for his Master. And this cannot be done in his own strength. Every several part of the work must be undertaken in reliance on divine support, and with the continual look upward for divine blessing.

And here comes in the promise: "They that wait upon the Lord shall renew their strength." While the "youths" in vigor and brightness shall faint and be weary of a work which makes no grand show in the world, and the "young men," quick and clever and self-reliant, shall utterly fall, powerless to save a soul from ruin and inspire it with a hope reaching beyond the grave, the "servant," (Psa. 123. 2) whose eye "looks unto his Master," shall "mount up with wings as eagles," shall "run and not be weary," shall "walk and not faint." Isa. 40. 30, 31. With the blessing of the Lord the weak become strong, the poor become rich. The teacher whose natural powers are small and his talents few will yet find them sufficient. He who is by nature wanting in tact may become wondrously wise through grace. And what hinderance can a tongue deficient in eloquence be to one who can grasp the promise, "I will be with thy mouth and teach thee what thou shalt speak?"

Teacher! seek for the divine "breath" to accompany and to penetrate all your study for the class, all your ways with the class, all your words to the class. Seek to have them interested, not

only in a Scripture story, but in the truths which that story reveals and unfolds. Seek to have them brought, not under your own personal influence, but under His influence whose messenger you are. Seek to get the principles and doctrines of the Bible fixed not in the mind merely, but in the affections and the heart. And remember, when life has been breathed into a soul by the Spirit of God it needs to be carefully nurtured and cultivated, and to do this is the blessed office of a Sunday-school teacher. "Feed my lambs," says the Master. Draw them around you, lead and train them in the way they should go, and nourish them upon the sweet and abundant pastures of the Word. An under-shepherd is not merely to seek the lost, but carefully to tend those safe within the fold. Never, while you have the opportunity, let them remain uncherished. Never let them come to the class and go away hungry still, uncheered and unfed. It is true you have no real, satisfying "meat" of your own (John 21. 5); but he who stood on the shore of the Lake of Galilee and provided for the needs of those who had toiled and taken nothing can amply supply you. He can breathe into your teaching the breath of the Spirit, and make it living, substantial, satisfying.

But remember to take Ezekiel as your pattern: "I prophesied as I was commanded;" "I prophesied as he commanded me." There was nothing exceptional in this. Obedience was the rule of Ezekiel's life. See what he had done a few years before in conformity with this rule. Chap. 24. 15-17. To the obedient servant was the glorious privilege given of seeing the "dry bones" rise up as living men. Would you see this in your class? Let your daily life hang upon this rule: "As he commanded me." A lady walking in the Isle of Arran saw two sheep which had got astray and were making for the sea. By imitating the cry made by sheep she managed to draw them after her, and led them back to the rest of the flock, which were following the shepherd. If you would draw others after the Good Shepherd, be sure you follow him yourself. If you would inspire others with the breath of heaven, remember to be ever drinking it in.

The Iron Buried in the Sea.

BY REV. E. A. RAND.

"ARE you not afraid, John?" asked a lady, one of the party in a little yacht, turning to the man at the helm, his weather-beaten face fringed with gray hair.

"O no, Mrs. Martin," said John Gray, scanning sharply the dark, swollen clouds above the stretching sea. "I'll just take in our sail and drop anchor and we'll keep quiet a spell here to the windward of Ring's Ledge. It's goin' to blow, but there is no danger, I—I—guess. You might all go down into the cabin."

The next moment John Gray was standing by the mast, gathering in and securing the fluttering folds of the sail as they fell. All canvas snugly

furled, the anchor dropped, what if those swollen clouds did break and let out all their fury upon the sea? The yacht was held fast by her anchor to the windward of Ring's Ledge, which rose up like a sheltering wall between the yacht and the wrathful blast.

"Anchor holds, though I did have my doubts. Snug as a duck on the waters of a creek!" exclaimed the satisfied skipper as he looked off alone from the deck of the little craft. "Folks all gone below! Snug there, I tell ye!"

They were in the little cabin, and Mrs. Martin and another lady, Mrs. Grant, were talking away in one corner.

"You know John pretty well?" inquired Mrs. Grant.

"Know John Gray? When he was a little boy he used to be one of my Sunday-school scholars. I was a young lady, perhaps ten years older, and I had the care of him for a number of years. I have taught Sunday-school a good many years."

"Seems to me that is a long service—and—I wish—John was as interested as his old teacher."

"You know better about John to-day than I. You are still his neighbor, and I am only here on a visit to you, but when John was in my class he was one of my best boys. I hope he hasn't forgotten what he used to learn."

"Seems to me it is one of the discouraging things in the Sunday-school work, that folks don't grow up sometimes just as they are trained. John is steady, you know, and industrious, but he has just turned his back on the Church."

"Yes, that is sad. Well, all we can do is to do our duty and leave our work with God. It is his as well as ours."

The old teacher was silent a moment, and then added, "It is his more than ours. If it were just ours, how little encouragement there would be!"

The yacht waited till the "blow" had exhausted its fury, and then John proceeded to weigh anchor.

"She pulls 'mazin' hard!" declared John, gripping the rope. "Can't start her!"

"Let me help you!" said Ralph Martin, a muscular young landlubber.

"Eh—there she comes!" said John, pulling and panting. "But what's on the end of her? I should think a whale had fastened to her!"

"A big piece of iron, Mr. Gray!"

"Eh—what? You don't say! So it is! A big band of iron, more like half a cart-wheel; and it had been a-layin' on the bottom of the sea all this time until the fluke of my anchor gripped it! You don't say!"

The gray-haired boatman here bent over this surprise that had risen up out of the waters. His fellow-voyagers gathered about him and also looked.

"Why, John, what is this?" asked Mrs. Grant.

"Well, now," said John, "I tell ye what I think. Years ago, there was a wreck off here—so I have heard folks say—and she went all to splinters, and this 'ere has been on the bottom of the sea—came from the wreck, you see! That is it! I have

got it! Shows what was done years ago may be heard from."

"That is encouraging," said Mrs. Martin, looking significantly at Mrs. Grant.

"Sartin, sartin!" said John, though he little knew the application that his old teacher was making of the thought. "That buried iron did good work in holding us."

The anchor weighed, the sails hoisted, the yacht safely sped its way homeward, bearing its curious trophy from the bottom of the sea.

That night there was a hurried knock at the door of the home of Mrs. Grant, where Mrs. Martin was visiting. "Who's there?" asked Solomon Grant, thrusting his head out of an upper window.

Out of the darkness below a man looked up and talked to the darkness above. "Wont Mrs. Martin please come down and see John Gray? He has been taken sick very suddenly, and he wants to see somebody, for his mind seems to be troubled. They have sent for the minister, and he can't seem to help him. Now John wants to see Mrs. Martin."

Mrs. Martin went at once. There was John restlessly twisting in his bed, groaning, turning up a face very white and eyes very haggard.

"I want—to see you," gasped John, "for I—am in trouble—I am dreadful—sick—I don't know—as I shall—get—over this—but I think of what you—said once—to us boys—in your class." He made a struggle as if to recall wandering thoughts.

"What was it, John? You tell me," said Mrs. Martin helpfully. John still seemed to be grasping after something. It was the sinking of the anchor of memory in the sea of the past, feeling its way along, trying to grip something that would hold it.

"O, I have—got it. You—told—us boys—if we were—in trouble—you—know—to remember—it said in the Bible—Call upon me—in the day—of trouble?—and I am—in trouble—but I know—I don't deserve—a hearin'—and I wonder—if it would—do any good—to—to call."

"Would you like to have me call? Would you like to have me pray with you?"

"I should."

"And will you call—will you pray yourself?"

"I will—do—the—best—I can, though—I must—say—it—will—be—awful poor."

It was the voice of prayer that John heard, making the sweetest music that our ears can catch.

"I think—that does—me good—I think—I have got—hold of something."

Mrs. Martin stayed under that roof that night, to render any possible help, and as she heard John's voice moving in prayer she seemed to be off on the deck of the little yacht, and again saw the anchor going down into the sea—to take hold of—what?

The next day John was still very sick, but praying, still throwing the anchor. "I think—I have got—hold—of—something—that—helps—me," he said.

"I am afraid it is sick-bed repentance," commented Mrs. Grant, shaking her head.

To people's surprise, John recovered. To their second astonishment, also, he did not let go his newly found interest in religion.

"No," he declared, "I can't throw overboard what I've got."

"It beats all!" thought Mrs. Grant. "Guess I'll take a Sunday-school class."

Reserve Force.

BY VINDEX.

THE commander of an army seldom leads his entire force out to battle with an enemy, but keeps some of his men in the background, as a *corps de reserve*, to fill in the broken ranks, and to revive their wasted energies by the introduction of new material.

Not infrequently it is the reserve force that decides the victory, and the very fact that there is such a supply to draw upon affords strength and encouragement to the main body of combatants.

But not only on the battle-field is it necessary to maintain a *corps de reserve*, for in every department of life there is necessity for hoarded power, something to fall back upon when we have almost exhausted our strength, and on which we can build anew and prevent a disastrous failure.

With what beautiful prospects Raymond started out on his career! Proud, hard-working, and ambitious, endowed with numerous gifts and graces, there seemed no obstacle in the way of his advancement, and success was assured! He was indeed a brilliant young man, but ere long there was a perceptible falling off; the genius that had sparkled died out, and there being no reserve force to draw upon, Raymond settled down into a very commonplace person, all the more of a failure because of the promise he had given of better things.

There is Lucilla, who actually throws away her vitality by giving out too much of herself, far more than the occasion requires. It is partly a constitutional weakness, an effect of temperament, but on that account should be guarded against in order to avoid the inevitable physical collapse.

It is not wise to expend all our capital in one day, or on one effort, but it should be placed where it will yield a good interest; and from this store we can safely draw our daily supplies.

Not only in the ranks of business and society may we note the evils arising from a lack of reserve force, but the pulpit and platform also furnish examples of this fatal neglect. How often have we seen the force of eloquence, the charm of oratory, the grace of gesture all expended on one sermon or lecture, and all that followed after was "flat, stale, and unprofitable!"

Keats and Chatterton—those brilliant meteors that flashed through the poetic firmament—burned themselves out in a brief time. There was no reserve force. The wick was too large for the lamp; the supply of oil was soon exhausted.

The question arises, Then how are we to do our best, and rise above mediocrity, unless we expend all the energies we have at command, and make the most of our times and opportunities?

There are comparative degrees of excellence, and no man is expected to do his very best all the time. That would involve too heavy a draught on tomorrow's supplies, and cause a sudden bankruptcy. Strength is given for to-day only, and we know by experience how dangerous it is to overdraw our account.

The commendation "Well-done, thou good and faithful servant!" is assurance that the heavenly Master does not desire us to be extravagant in our outlays, but to rise above the level of mere goodness, and to make every day and deed better than its predecessor. Reserve force enables us to do this, and to accomplish more than we imagined ourselves capable of.

Opening and Closing Services for Third Quarter of 1887.

OPENING SERVICE.

- I. SILENCE.
- II. THE DOXOLOGY.
- III. RESPONSIVE SERVICE. (The Twenty-third Psalm.)
SUPT. The LORD is my shepherd,
SCHOOL I shall not want.
SUPT. He maketh me to lie down in green pastures:
SCHOOL He leadeth me beside the still waters.
SUPT. He restoreth my soul:
SCHOOL He leadeth me in the paths of righteousness for his name's sake.
SUPT. Yea, though I walk through the valley of the shadow of death, I will fear no evil:
SCHOOL For thou art with me; thy rod and thy staff they comfort me.
SUPT. Thou preparest a table before me in the presence of mine enemies:
SCHOOL Thou anointest my head with oil; my cup runneth over.
SUPT. Surely goodness and mercy shall follow me all the days of my life;
SCHOOL And I will dwell in the house of the LORD forever.

IV. SINGING.

V. PRAYER.

LESSON SERVICE.

- I. CLASS STUDY OF THE LESSON.
- II. SINGING LESSON HYMN.
- III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.
- IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.
- V. THE SUPPLEMENTAL LESSON. To consist of the Beatitudes, and Sections 1 and 2 of the Fourth Chapter of Catechism Number One. (Questions 37 to 53.)
- VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

- I. SINGING.
- II. RESPONSIVE SENTENCES.
SUPT. Truly my soul waiteth upon God: from him cometh my salvation.
SCHOOL He only is my rock and my salvation; he is my defense; I shall not be greatly moved.
SUPT. My soul, wait thou only upon God; for my expectation is from him.
SCHOOL He only is my rock and my salvation; he is my defense; I shall not be moved.
- III. DISMISSAL.

INTERNATIONAL BIBLE LESSONS.

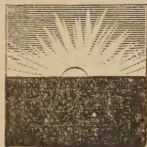
THIRD QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 27.]

LESSON VI. JESUS IN GALILEE.

[Aug. 7.]

Matt. 4. 17-25. [Commit to memory verses 18-20.]



17 From that time Je'sus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 And Je'sus, walking by the sea of Gal'i-lee, saw two brethren, Si'mon called Pe'ter, and An'drew his brother, casting a net into the sea: for they were fishers.

19 And he said unto them, Follow me, and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other two brethren, James, the son of Zeb'e-dee, and John his

brother, in a ship with Zeb'e-dee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 And Je'sus went about all Gal'i-lee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syr'i-a; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Gal'i-lee, and from De-cap'o-lis, and from Je-ru'sa-lem, and from Ju'de-a, and from beyond Jor'dan.

General Statement.

Between the temptation in the wilderness and the ministry of Jesus in Galilee there occurred an interval of one year, whose events are related only by John. Most of this year was passed in Judea, where throughout his ministry Jesus made but little impression upon the people and gained but few followers. Hence this period has been named by some "the Judean ministry;" by others, "the year of obscurity." From the wilderness Jesus returned to the banks of the Jordan, and there gained his first disciples. John 1. 29-51. With this little company he went to Cana in Galilee, and there wrought his first miracle. John 2. 1-11. He made a short visit to Capernaum, and then went to Jerusalem, perhaps with the purpose of making the capital the center of his ministry. He aroused a general interest, and incurred great opposition, by driving the traders out of the temple. John 2. 12-25. But the number of those who accepted him as the Messiah was small, and the people of Judea were from first to last

among the bitterest enemies of the Saviour. For nearly a year he remained in Judea, but very little record remains of his teaching or his works. When news came to him that John the Baptist had been put in prison by Herod the tetrarch, or ruler of Galilee, he at once left Judea and went toward the northern province. On the way he passed through Samaria, and at Jacob's well had the wonderful conversation with the Samaritan woman. In Galilee he first revisited Cana, and while there wrought a miracle at Capernaum, healing the nobleman's son. Thence he went to Nazareth, the home of his boyhood, but was rejected by his own townspeople; so that he was led to fix his home at Capernaum. There he remained during the second year of his public labor, a year known both as "The Period of Galilean Ministry," and "The Year of Popularity." The results of this year's work are summarized in our lesson.

Explanatory and Practical Notes.

Verse 17. From that time. From the time when John the Baptist was put in prison. ver. 12. Jesus delayed entering Galilee as a field of labor while John was working there. **Jesus began to preach.** For a year or more he had been teaching, but in conversations with individuals, as with Nicodemus and the woman of Samaria. Now he began to deliver public discourses. **To say.** He took up the message as it had been laid down by John the Baptist, and began by proclaiming repentance and the kingdom of God. **Repent.** See Lesson III, verse 2, and notes. Repentance is a new purpose, leading to a new life. Literally, "change your thought." **The kingdom of heaven.** He proclaimed that a new kingdom was to be established, in which all who accepted God as King and Jesus as Prince should be citizens; a kingdom which should have God's will for its law and love for its authority. **Is at hand.** It was not really organized until Jesus had died upon the cross and his Spirit had descended upon his disciples. (1) *All men are sinners, and hence all must repent if they would be saved.* (2) *That kingdom which others saw, we may enter.*



18. Jesus, walking by the sea. This event is related in greater detail in the fifth chapter of Luke's gospel. It took place near Capernaum, very soon after Jesus came from Judea. **The Sea of Galilee.** This is a body of fresh water of oval shape, thirteen miles long and

seven wide, and six hundred and fifty-three feet below

the level of the Mediterranean Sea. It is east of Galilee and west of the Bashan district. Once it was surrounded by prosperous towns, but now its shores are nearly uninhabited. **Saw two brethren.** These two brothers, the sons of Jonah, or John, were well acquainted with Jesus, for they had become his disciples nearly a year before. The circumstances of their first meeting with him are narrated in John 1. 35-42. They had returned to their trade of fishing, and were now summoned to a closer companionship. About six months after this they were called to be apostles. **Simon called Peter.** Simon was the earlier name, and the name *Peter*, "Rock," had been given to him by Jesus at their first meeting. He was, by the fervency of his nature, by his gifts, and by his spirit of leadership the "chief among the apostles," though not in any such sense as is claimed by the popes of Rome, his pretended successors. **Andrew his brother.** Though named after Peter, and of secondary influence among the twelve apostles, Andrew was one of the earliest followers of Jesus, and the one who brought Peter to him. It is noticeable that almost every mention of his name, apart from the list of the apostles, is in connection with bringing some person to Jesus. (3) *We may not be leaders like Peter, but we can be individual workers like Andrew.* **Casting a net.** They may have been standing on the shore, or in a boat, for fishing with the net was practised in both ways. **They were fishers.** An honest, though humble employment. (4) *Christ chooses workers and not idlers for his service.*

19. **He said unto them.** The call was given after a discourse of Jesus to the people on the shore, followed by the miracle of the draught of fishes (Luke 5. 1-11), which was to be a type of their success in their Master's work. **Follow me.** He called upon them to leave their homes and their vocation, and to become his companions, learning his teachings by association with him. He did not, however, summon all who believed in him to lead such a life. **Fishers of men.**

Just as they had seen a multitude of fishes caught when they obeyed his command, so they should hereafter find abundant success in the winning of souls. Look at the millions in the Church now, think that they have increased from that little company of twelve, and see how the promise has been fulfilled. (5) *He who works for Christ and with Christ shall have abundant success.* There is an analogy between fishing and soul-winning. 1. The sea is the world. 2. The fish are the souls needing salvation. 3. The net is the Gospel. 4. The work requires patience, skill, and watchfulness. 5. But the fisher for men is endeavoring not to kill, but to save those whom he catches.

20. They straightway. It was not the call of a stranger, but of one whom they already knew and loved, so that they were not suddenly transformed from fishermen to disciples. **Left their nets.** The nets may not have been worth much, but they were their all, so this was a full surrender. **Followed him.** They lost their hopes of earthly gain, they entered upon a life of hardship, of unpopularity, of persecution, and were at last put to death. But they gained the companionship of Christ, the assurance of faith, the honor of being founders of his Church, and a throne in heaven. (6) *Have you ever given up any thing for Christ's sake?* (7) *Our losses are not to be compared with our gains in his service.*

21. Going on from thence. During which time the two other fishermen had lauded their fish, and were engaged in mending their nets. **James.** He was the elder of the two brothers, and of an ambitious nature, since he probably took the lead in the request for the highest places in the Saviour's kingdom. Mark 10, 35, 41. His work on earth was soon accomplished, and he was the first of the twelve to bear the palm of martyrdom. **John his brother.** The beloved disciple, who penetrated more deeply into the Saviour's teaching than any other of the twelve. He was with Andrew at that earliest meeting with Jesus, and made note of the very hour in the day when first he saw the Lord. John 1, 39. **Zebedee their father.** Of him we know only what is here stated, that he was the father of two apostles of our Lord. From the mention of hired servants (Mark 1, 20) and the acquaintance of his son with the high-priest (John 18, 15) it has been supposed that the family were the better class in society. (8) *What an honor to a father are two sons in the work of Christ!*

22. Left the ship. Their decision was prompt and full. But there is no reason to suppose that they abandoned a needy parent, for their father had servants, and their mother afterward was found among those who ministered to Jesus. (9) *The call of Christ is above all the social and earthly demands.*

23. Jesus went about. This is a brief account of what is known as "the first tour in Galilee." It probably embraced the region near the Sea of Galilee, and may have required a few weeks or a few months. **Galilee.** This was the northern province of Palestine, extending from Mount Lebanon to Mount Carmel, and from the Jordan to the Mediterranean. Its inhabitants were less cultivated than those of Judea, but were more sincere and open-hearted. The year of Christ's Galilean ministry was that of his greatest popularity. **Teaching.** Not preaching set sermons, but giving instruction by precept and illustration, in a conversational manner. **Their synagogues.** The word means "meeting-together," and the institution arose during the captivity in Babylon, when the services of the temple were suspended. It was a meeting for the reading and interpretation of Scripture, for praise, and prayer. Being less formal than the worship in the temple, and being held every-where, it educated the Jews in the word of God, and prepared the way for the Gospel. The synagogue buildings were also used for the local courts, and for the infliction of penalties by scourging. **The gospel.** The word in the original means "good news," or "glad tidings," an appropriate term for the message of salvation. **Healing.** There is a graphic picture of one busy day in this period of this Saviour's ministry in Mark 1, 21-35. His miracles were not his great work, but in a certain sense incidental. They were wrought in order to awaken attention and give authority to his teachings, and as types of his spiritual work. (10) *The healing of the soul is always more important than that of the body.*

24, 25. All Syria. The country between Palestine and the Euphrates River. **Possessed with devils.** A strange man, in which men's bodies were controlled by evil spirits, clearly distinguished here and elsewhere from insanity. **Decapolis.** "The ten cities;" a district east and south of the Sea of Galilee. **Beyond Jordan.** The province of Perea, east of the river Jordan.

HOME READINGS.

- M. Jesus in Galilee. Matt. 4, 17-25.
 Tu. Jesus at the Jordan. John 1, 35-51.
 W. Jesus at Cana. John 2, 1-11.
 Th. Jesus in Jerusalem. John 2, 13-25.
 F. Jesus at Sychar. John 4, 3-26.
 S. Jesus at Nazareth. Luke 4, 16-31.
 S. Jesus at Capernaum. Luke 4, 23-44.

GOLDEN TEXT.

The people which sat in darkness saw great light.
 Matt. 4, 16.

LESSON HYMN. 7.

Come, said Jesus' sacred voice,
 Come, and make my paths your choice;
 I will guide you to your home;
 Weary pilgrim, hither come.
 Thou who, houseless, sole, forlorn,
 Long hast borne the proud world's scorn,
 Long hast roamed the barren waste,
 Weary pilgrim, hither haste.
 Hither come, for here is found
 Balm that flows for every wound,
 Peace that ever shall endure,
 Rest eternal, sacred, sure.

TIME.—27 A. D.

PLACE.—In Galilee.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—Effectual calling.

QUESTIONS FOR SENIOR STUDENTS.

1. Calling the Disciples.

When did Jesus enter actively upon his work of preaching?

Where did he spend his time after the temptation, and before this notice?

Had he any disciples before this? John 2, 2.

What fact can you name concerning his movements after the temptation?

When had he first seen Andrew and Peter?

Who is commonly believed to have been Andrew's companion at that time?

Why should these four men have been so ready to follow this simple call?

Had they ever had any teaching concerning Jesus before this call?

2. Teaching the People.

How long had Jesus now been teaching publicly?

Where was his first teaching done?

What was the character of the teaching he was now doing? Luke 4, 16-31.

How did he support his claim that he was the promised Saviour?

How widely did his fame extend?

Among what classes were his earliest friends?

How widely did he travel in this Galilean ministry?

Name the ten cities making the ten called Decapolis.

Where was the most of his teaching done in this tour? ver. 23.

What was the Jewish synagogue?

Practical Teachings.

Four men ready to follow Jesus at his call. They are an example to us. What is it? What do their lives teach us?

One word, one promise, "Follow." "I will make you fishers of men." They were enough. But we have all his wondrous words, and the Bible full of promises, and they are not enough. Why?

"He healed them," and to-day he is just the same tender, loving, compassionate Healer.

He called four that day. He calls you to-day. He healed multitudes then. He will heal you to-day—if!

Hints for Home Study.

1. If you have or can get a Bible with Robinson's Harmony in it, study all the events of Christ's life from last lesson to this as they occurred.

2. If you cannot get such a one, send to Phillips & Hunt for Chautauqua Text-Book, No. 38, "The Life of Christ," and study it.

3. Make a map of Palestine, and, with a red pencil, mark the pathway of Jesus up to this time.

4. Write the names of all the persons or classes of persons with whom Jesus had talked of his kingdom up to this time.

5. Write the different places in which he had been, and in which he had wrought miracles.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Calling the Disciples.

When did Jesus begin to preach? ver. 12.

What duty and motive did he urge?

Who were the first two called to be disciples?

From what occupation were they called?

What was to be their new calling?

What response did the brothers make to Jesus's call?

Who were next summoned to discipleship?

How were they engaged?

What did they do when called by Jesus?

Whom does Jesus pronounce unworthy to be his disciple? Matt. 10. 37, 38.

What does he say are the conditions of discipleship? Matt. 16. 24.

2. Teaching the People.

What journey did Jesus make that he might teach?

What were his chief teaching places?

What good news did he bring to the people?

What good works did he do?

How far did his fame spread?

What various classes of people were brought to him?

With what result?

Who became his disciples because of his miracles?

Teachings of the Lesson.

Where in this lesson are we taught—1. That Jesus chooses his own helpers? 2. That Jesus's call should be promptly obeyed? 3. That the Gospel brings blessings to the bodies as well as to the souls of men?

Hints for Home Study.

Find an account of the calling of any other of the apostles. How many miracles of Jesus are recorded in the New Testament.

QUESTIONS FOR YOUNGER SCHOLARS.

How did Jesus begin his work upon earth? **By calling men every-where to repent.**

What is it to repent? **To feel sorry for sin, and turn away from it.**

Whom did Jesus call to follow him? **Simon and Andrew, two brothers.**

What were they doing? **Fishing in the Sea of Galilee.**

What did he promise to make them? **Fishers of men.**

What did he mean? **That he would teach them how to draw men to himself.**

What other brothers did Jesus call? **James and John, the sons of Zebedee.**

How did they heed it? **They immediately left all and followed him.**

What did Jesus preach in all the synagogues of the Jews? **The gospel of the kingdom of heaven.**

What does "gospel" mean? **"Glad tidings," "good news."**

What was the good news Jesus told the Jews? **That he was their promised Saviour.**

What had the prophet Isaiah written years before? (Repeat the Golden Text.)

What kind of darkness did the prophet mean? **The darkness of sin and sorrow.**

Who was the great Light that could drive away the darkness? **Christ, the Saviour from sin and sorrow.**

What sign of his power as the Son of God did Christ give the people? **He healed all manner of sickness, and cast out unclean spirits.**

Words with Little People.

Jesus says to you, "Follow me."

He calls you to teach you of the kingdom of heaven.

He calls you to save you from sin and sorrow.

He calls you to tell others the "good news" of a Saviour.

"Christ shall give thee light."

THE LESSON CATECHISM.

[For the entire school.]

1. What two brothers were the first disciples of Jesus? **Simon and Andrew.**

2. What other brothers were called soon after? **James and John.**

3. Through what part of the country did Jesus go? **Through Galilee.**

4. What did Jesus do throughout Galilee? **He preached and healed the sick.**

5. What is said of his ministry, in the Golden Text? **"The people," etc.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Jesus as a Teacher.

I. A PREACHING TEACHER.

Jesus began to preach. v. 17.

"How shall they hear without a preacher?" Rom. 10. 14.

"Came and preached peace to you." Eph. 2. 17.

II. A PRACTICAL TEACHER.

Repent, for the kingdom... is at hand. v. 17.

"Repentance... in his name." Luke 24. 47.

"Repent ye and be converted." Acts 3. 19.

III. AN INDIVIDUAL TEACHER.

Saw two brethren... saith unto them. v. 18, 19.

"Verily, verily, I say unto thee." John 3. 3.

"Know my sheep, and am known of mine." John 10. 14.

IV. AN AUTHORITATIVE TEACHER.

Follow me... fishers of men. v. 19.

"As one having authority." Matt. 7. 29.

"I am the way... truth... life." John 14. 6.

V. AN ATTRACTIVE TEACHER.

They straightway left... followed him. v. 20.

"Gain to me... loss for Christ." Phil. 3. 7, 8.

"We have left all... followed thee." Mark 10. 28.

VI. A LABORIOUS TEACHER.

Went about all Galilee. v. 23.

"I must work... while it is day." John 9. 4.

"My meat is to do... to finish." John 4. 34.

VII. A SYMPATHIZING TEACHER.

Healing all manner of sickness. v. 23.

"Himself... bare our sicknesses." Matt. 8. 17.

"He hath borne our griefs." Isa. 53. 4.

VIII. A POPULAR TEACHER.

There followed him great multitudes. v. 25.

"Will draw all men unto me." John 12. 32.

"Not to know... save Jesus Christ." 1 Cor. 2. 2.

THOUGHTS FOR YOUNG PEOPLE.

Working for Christ.

1. Christ needs workers. He might have arranged the plan of salvation so that there should be no agents in its work; but he has arranged it so that there is a work to be done. When souls are saved there is always a helper in the salvation.

2. Christ employs men as workers. He never gives to an angel the work of pointing a soul in the way of salvation; but always uses men. Cornelius was sent to Peter, Saul was sent to Ananias, and every saved soul was taught by some other soul.

3. Christ calls workers to his work. He had the

choice of all the world for his apostles, and he chose these fishermen; men who were simple, plain, industrious, willing to face hardships, teachable in spirit.

4. Christ seeks for *trained* workers. These men were untrained when he called them, but they spent three years in the best school of theology that was ever instituted, walking with Christ and learning of him. Get training that you may use it for God.

5. Christ seeks for *consecrated* workers. They were called upon to renounce home, friends, property, and to give their all to him. So now he wants whole-hearted, consecrated, self-sacrificing men and women, who are willing to spend and be spent in his work.

6. Christ will *give success* to his workers. He who works for Christ shall receive abundant wages, even though he lose his all. He shall find joy in winning souls, and an eternal reward.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In order to show the connecting links between Lessons V and VI, a map might be drawn, the following journeys indicated upon it, and with each the events, as given in the General Statement. 1. From the wilderness to the Jordan at Bethabara (first disciples called). 2. Bethabara to Cana (first miracle). 3. Cana to Capernaum (short visit). 4. Capernaum to Jerusalem (cleansing the temple, Nicodemus). 5. Jerusalem to Sychar (woman of Samaria). 6. Sychar to Cana (nobleman's son healed). 7. Cana to Nazareth (rejection). 8. Nazareth to Capernaum (the lesson). . . . Two plans of teaching may be suggested, one making *Christ as a Teacher* the center, as is shown in the Analytical and Biblical Outline. This may answer for older scholars. Show especially how he was a *preaching* teacher, that is, one who employs the voice and not the pen; an *individual* teacher, one who deals with men one by one, etc. . . . Another method of treatment is to make *Workers for Christ* the topic, as shown in the Thoughts for Young People. . . . A magnet will attract; but ordinary iron will not, until it has been brought into contact with the magnet. Then it will have the magnet's power. So men can do nothing until Christ's magnetism has been imparted to them, and they possess his power.

References. FREEMAN'S HAND-BOOK. Ver. 23 : The synagogue, 636.

Songs from the Epworth Hymnal.

- 255. The call for reapers.
- 254. To the work.
- 251. Rallying song.
- 231. Some work to do.
- 228. Work, for the night is coming.
- 226. O scatter seeds.
- 218. Something for Jesus.
- 121. Who'll be the next?
- 108. Jesus is calling.

Primary and Intermediate.

BY M. V. M.

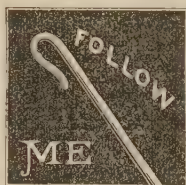
LESSON THOUGHT. *Jesus the Great Light.*

Locate the Sea of Galilee on the map. Let some child point out the birthplace of Jesus; another, his home in Galilee, Nazareth. Call on a third to tell why he did not remain in Bethlehem, after coming back from Egypt. A few questions will bring back in review the leading events in the life of our Lord up to this point.

JESUS PREACHING.

Question about John's preaching. See if children are clear about the meaning of the word *repent*. Illustrate: Johnny was a little boy who loved to play marbles. His mamma learned that he was playing "for keeps." She told him that this was the first step toward gambling, and that God was not pleased to see him do it. Johnny said he was sorry. He even cried when his mamma told him how dearly God loved him, and how sorry it made him feel to see his little boy do wrong. His mamma thought, "Johnny really repents." But in a little while Johnny was playing again "for keeps." Did he repent? In some such way show that repentance means turning away from sin, as well as feeling sorry for it. Picture Jesus walking by the sea, preaching in the churches, and visiting the towns, every-where telling people to "repent"—be sorry for sin and leave it off. Why? Teach that the "kingdom of heaven" was "at hand," because the King had come. Print in very large letters, "Jesus." Below in smaller letters, "Preaching."

JESUS CALLING.



Tell that Jesus called his first disciples here. Read verses 18 and 19. Talk about fishing. Show that this was the business of these men. They sold their fish, and so made their living. Jesus said, "Follow me." Read verse 20, emphasizing *straightway*. They did not wait to sell their fish, to see their friends, or any thing. They just obeyed. Tell some simple story illustrating quick obedience. Go on with the calling of James and John, seeking to make the story vivid, and to bring out the thought that as Jesus called these so he calls us. Are we ready to hear and obey?

JESUS HEALING.

Print under preaching, "Calling" and "Healing." Talk about lame, blind, sick, and sorrowful people. Tell how they gathered around Jesus and were healed. Can he do such things now? Yes, for he is "the same." Tell how he still heals sick souls and opens blind eyes. Make above "Jesus," on the board, a great yellow sun, with rays reaching out in every direction. Make a few dots for the disciples who heard and obeyed his call; a great many dots for the people who came to be healed; in another place, a great many more for the crowds which followed him. Tell that the light shone upon all, for Jesus is Light. But its rays were brightest and warmest upon those who obeyed the most quickly. Who will be a "straightway" Christian?

Lesson Word Pictures.

From shore to shore stretches blue Galilee. The white clouds are above it, and white sails are on it. There are fishing-boats off the shore. Here is one in which you can see two brothers lowering their nets into the water. They bend over the side of the boat. Their arms reach down to the glassy ripples. How intent they are on casting their net aright! Hark! There is a voice echoing from the shore. The two brothers raise their heads. The net hangs motionless from their hands. "Who is that?" they say. "Is it the strange preacher?" one of them is whispering. "It is Jesus!" They have heard his voice of music. They have been moved by his thoughts of wisdom. He is speaking. "Follow me, and I will make you fishers of men." The brothers stare at one another. Follow

Jesus of Nazareth, the carpenter's son? He is wise, he is ready, he attracts multitudes, but shall they follow him? What about their boats, their nets, the fish that may lie already on the bottom of their craft? What about the future? Follow him by day, tarry where he stops at night? Follow along the highway, through the fields, up the mountain slopes, to Jerusalem, anywhere? Follow to the end? They could understand that Jesus's teachings might not be popular. Must they follow through good report and evil report, leaving all, daring all? What, *fishermen* follow, Galileans, people whose dialect Jerusalem might laugh at? Yes, leave all and follow as they are, and follow now. You can see the two brothers staring at one another. It would have been like Simon to say, "Andrew, let us follow this Man as master." Soon there is a deserted boat. There are forsaken nets. The sun stands at the golden noon point, but he looks down on a still empty boat. The sun sets, and his long rays touch the still empty nets. Simon and Andrew have gone to follow the Master.

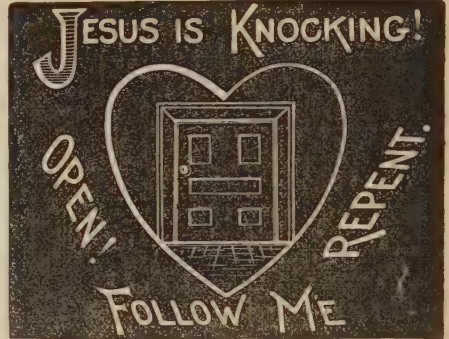
Again, there is a boat upon Galilee. You can see who are in it. That gray-haired father is Zebedee. His two sons are with him, James and John, each with his fishing-net in his lap. They busily mend their nets, while on peaceful Galilee their boat rests undisturbed. You can hear them talking as they mend the broken meshes. Suddenly they look up. Did some one call? It is Jesus standing on the shore. He bids them follow him. Shall they leave their nets? Shall they quit their father? Will they not mend the broken meshes first? They rise up, leave all, and follow Jesus.

The days go by, and what makes all the unwonted stir in a Galilean town? This morning the synagogue was crowded, and men thronged the door-way. At evening, in the cooling shadows that stretch across the plains, there is a great multitude in the street around some one who is talking. And besides, long streams of men, women, and children are coming this way from Decapolis, from Jerusalem, from Judea, from beyond

Jordan. The Preacher in synagogue and street, toward whom run these streams of a curious, needy humanity, at whose feet the cry of the demoniac is hushed, and the eyes of the blind find sight, is Jesus of Nazareth, the great Fisher and Healer of men.

Blackboard.

BY J. E. PHIPPS, ESQ.



The subject of the lesson is the call of Jesus. In the review bring out the surrounding circumstances of the lesson, the names and occupation of the persons called, the nature of the call. Point to the blackboard, and show the drawing of a heart with a door set in it. This represents the door of your heart at which the Saviour is knocking. He calls for you to open to him and let him enter; to repent and change every wrong way and every wrong thought, and lastly to follow him and be his disciple. The call is a continual one to higher work. We must not rest satisfied with small opportunities.

DIRECTIONS. Draw the heart lines with red chalk, the door with white.

A. D. 28.

Matth. 5. 1-16.



[Commit to memory verses 3-11.]

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit:

for theirs is the kingdom of heaven.

4 Blessed are they that mourn:

for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful; for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

LESSON VII. THE BEATITUDES.

[Aug. 14.]

10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

General Statement.

The gospel according to Matthew has a logical, but not a chronological, arrangement. The first four chapters form an introduction; and from the fifth chapter until the twenty-fifth the subject of the book is the teachings of Jesus, with a brief account of his works. As an example of the Saviour's formal discourses, we have presented to us the Sermon on the Mount, the longest address in the New Testament. If the gospel of Matthew were the only record, we might suppose that this discourse was given at the opening of

the Saviour's public life, but a comparison with Mark and Luke shows that it was near the middle of the Galilean ministry, when the largest crowds were following Jesus; while the people were eager to hear him and were still hoping for a temporal kingdom, and before his spiritual teachings had diminished his popularity. At the close of one of the most laborious days in his ministry he went alone into a mountain near the Sea of Galilee, and there continued all night in prayer. In the morning he announced to the multitudes which

called themselves his disciples the names of twelve men, whom he summoned to a close attendance upon himself, to receive his instructions, that they might in due time become his messengers. With these, the twelve, he descended from the peak to a little plain on the mountain's side. Here he was met by a vast throng, who stood around the inner circle of the apostles to listen to his teachings. The Sermon on the

Mount was addressed primarily to the apostles, but was heard also by the multitudes. It contains a statement of the principles of the new covenant, the laws of the kingdom of God. But it was only preliminary to the higher teachings of salvation through the blood of the Lamb, which was to be given to the apostles, and by them after the glorification of Christ, to the world.

Explanatory and Practical Notes.

Verse 1. Seeing the multitudes. The previous chapter shows that in his audience every part of the land was represented, from Judea to Galilee, and from the Tyrian coast to the provinces east of the Jordan. Thus the report of these teachings would be extended through every section, and the way be prepared for the higher teachings of salvation by the cross of Christ. **He went up.** Not to withdraw from the crowds, but to draw after him the earnest seekers after truth. (1) *There is something in Christ which meets the wants of the world, and draws the hearts of men.* Into a mountain. Rev. Ver., "the mountain." The use of the article shows that it was a well-known place, and associated with the Saviour's ministry. Probably the Saviour's meeting with his disciples after his resurrection took place at the same mountain. It is believed to be Kurn Hattin, "the horns of Hattin," which stands at the head of a valley leading down to the Sea of Galilee, and about seven miles from Capernaum. It receives its name from its two peaks or "horns," between which lies a little plain, where the discourse may have been delivered. On this very place, where Jesus pronounced a blessing upon peacemakers, a bloody battle took place in 1187 A. D., when the last of the crusaders were destroyed by the Sultan Saladin. **When he was set.** He sat down; the usual posture of an Oriental teacher while giving instruction. **His disciples came.** The audience consisted of the twelve just chosen, the general company of believers in Jesus, and a crowd of curious listeners. (2) *Every congregation contains various classes of hearers, and varied degrees of interest in the word.*

2. He opened his mouth. An expression which is used only with reference to a set discourse or an important utterance. (3) *"When the Lord opens his mouth we should open our ears and hearts."*—Schaff. **Taught them.** The discourse was addressed to disciples, not to the Jews at large. Its aim was to instruct the followers of Jesus in the new dispensation and its principles. It might be called "the new law," explaining and supplementing the ten commandments.

3. Blessed. This word means *happy*, but also something higher: "the more than happiness produced by God's sunshine in the soul;" not a momentary joy or pleasure, but a permanent state: not the passive receiving of a blessing, but the active possession of a source of enjoyment. He who receives a cup of cold water may be happy, but he who has the spring from which it comes is blest. Carlyle has said, "One may lose happiness and find blessedness." **The poor in spirit.** Those who are conscious of their own spiritual need and are eager to satisfy it; in contrast with the Pharisees, who were self-righteous and self-satisfied. All of these beautitudes or blessings are spiritual, and bestowed upon spiritual states or conditions; so here the reference is not to the humble or the abject as such, but to those who feel their need of spiritual blessings. **Theirs is the kingdom of heaven.** Every body was expecting that Jesus as the Messiah of Israel would at once set up a throne, throw off the Roman yoke, and lead the Jews to a universal empire. This was their conception of "the kingdom of God;" a kingdom for themselves, as God's chosen people. Christ tells them that the citizens of the new state should not be the ambitious and the self-seeking, but the lowly and spiritually minded. (4) *Only those who are conscious of spiritual needs are in condition to receive spiritual blessings.*

4. Blessed are they that mourn. The second beautitude depends upon the first. Those who recognize themselves as in need of divine, spiritual blessings are those who mourn over their own condition. The mourning here referred to is not mere sorrow under afflictions, nor misery from the ills of life, nor remorse over sins; but a sorrow of heart and true penitence begotten from poverty of spirit. (5) *The world counts those happy who rejoice; Christ blesses those who weep. They shall be comforted.* Not all who mourn will

be comforted, for much of the sorrow of the world is over earthly disappointments, and does not turn toward God. But all who are of sad heart over their own unworthiness and seek for spiritual comfort shall enjoy the infinite consolation of Christ. (6) *When we weep, let us look upward and not downward.*

5. Blessed are the meek. The lowly-minded as opposed to the ambitious; those who endure evil rather than do evil, having for their motive the love of God and of men. **They shall inherit the earth.** They may not always gain earthly possessions, but they obtain true joy in all conditions of life; and in the final result of the Gospel they will have abundant reward. Take for example Jesus himself, who suffered wrong, and yet has conquered the earth, and is conquering still. (7) *He who has an eternal life can afford to wait for his inheritance.*

6. Hunger and thirst. Who have such an eager desire as can be likened only to hunger and thirst; the keenest and most overmastering appetites. **After righteousness.** The Divine standard of character, right acts, right aims, and right affections—life, will, and heart after the heavenly pattern. **They shall be filled.** Every one attains to the standard of character which with all his heart he seeks after, whether high or low. Men may hunger after gold or honor or love, and be unsatisfied, but every yearning after God's likeness shall be satisfied.

7. The merciful. Those who love their fellow-men, who feel with them in their troubles, who strive to help others, and live to make the world better. **Obtain mercy.** Men generally receive from others what they give to others. Those who deal harshly meet with coldness, and find the world selfish; those who are friendly find friends, and those who from love to God do good to men obtain mercy here and hereafter.

8. The pure in heart. Purity of heart is more than the ceremonial cleanness required of those who entered the temple; more than chastity of conduct and of thought; more than sincerity. It is "that steady direction of the heart toward the divine life which excludes every other object from the homage of the heart."—Schaff. **They shall see God.** Only those who have something in common with God can commune with him; and only as the heart is consecrated can the communion be complete. (8) *"When the heart is clean the eye is clear."*—Whedon.

9. The peacemakers. "They who work peace;" who, loving God, seek to plant mutual love in the hearts of all around them. **Children of God.** Because, as God's Son comes to make peace they resemble him. (9) *It is Christ-like to avoid quarrels, and to reconcile enemies.*

10. Blessed are they which are persecuted. This is not the world's view. We are apt to pity the sufferers for Christ's sake, those who have been driven out like the Pilgrims, those who have been put to death as martyrs. But the Pilgrims in New England were happy; and what martyr in glory regrets the fiery trial now? Said Patrick Hamilton at the stake, "This seems to be dreadful, but it is the gate to everlasting life." **For righteousness' sake.** As Augustine says, "Martyrs are made, not by the fact of suffering, but by the cause for which they suffer."

11, 12. Blessed are ye. He emphasizes the promise by localizing it. **Persecute you.** Christ would not have his followers expect worldly advantage in his service. **Falsely, for my sake.** It is our part to see that the evil spoken of us is false, and then Christ will see that the wrong which we suffer turns to good. **Rejoice.** Only Christians of the highest type can rejoice while suffering wrong. **The prophets.** In those goodly fellowship we are honored.

13. Ye. The believers in Christ and citizens of the

new kingdom. **Are the salt.** Christians are to the human race what salt is to food—a living, preserving, seasoning influence. **Lost his savor.** The rock-salt used in Palestine is mixed with earth and other impurities, and loses its strength when exposed to the air. (10) *Even disciples may lose the fervor of their first love.* **Wherewith.** As lifeless salt cannot be re-savored, so a dead experience cannot be re-quickened, except by the power of God.

14. Ye are the light of the world. Every true disciple sheds around him the mellow radiance of a Christian influence. (11) *Christians are lights, Christ is the Light which lights them.* **A city . . . on a hill.** Some think that here is a reference to Safed, a village standing on a mountain-top, and prominent in the landscape of northern Palestine. **Cannot be hid.** A

true Christianity cannot be concealed, but must be noticed from its very contrast with the world.

15. A candle. Rather, "a lamp," as in Rev. Ver. The lamps were of earthenware, somewhat like a gravy dish among us, with the wick in the mouth. **Under a bushel.** Rev. Ver., "the bushel," that is, the ordinary household measure, holding about a peck. Frequently, when a lighted lamp is kept through the night, it is placed under the measure. **On a candlestick.** Rev. Ver., "the stand."

16. Let your light so shine. Not ostentatiously, but without concealment. **Good works.** Which are the rays from the inner Light within the heart. **Glorify your Father.** They will think of him from whom all human goodness proceeds.

HOME READINGS.

M. Jesus and the paralytic. Luke 5. 17-26.
Tu. Jesus and the publican. Luke 5. 27-39.
W. Jesus at Bethesda. John 5. 1-16.
Th. Jesus, the Son of God. John 5. 19-47.
F. Jesus and the Sabbath. Luke 6. 1-11.
S. Jesus and the twelve. Luke 6. 12-31.
S. The Beatitudes. Matt. 5. 1-16.

GOLDEN TEXT.

Grace and truth came by Jesus Christ. John 1. 17.

LESSON HYMN.

Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life;
Words of life and beauty,
Teach me faith and duty.
Christ, the blessed One, gives to all
Wonderful words of life;
Sinner, list to the loving call,
Wonderful words of life;
All so freely given,
 wooing us to heaven.

TIME.—23 A. D. A year since last lesson.

PLACE.—Near Capernaum, as is commonly supposed.

RULERS.—Same as before.

DOCTRINAL SUGGESTION.—The Light of the world.

QUESTIONS FOR SENIOR STUDENTS.

1. The Blessed One.

How long had Jesus been engaged in his public work when he spoke the Sermon on the Mount?
For whose benefit does it seem to have been especially spoken?

What was the character of his audiences in these discourses? Luke 5. 17.

To what classes of people had he become especially dear?

Whom had he declared to be the objects of his mission?

What acts had he performed which made him obnoxious to the high-churchmen of his day?

What claim was he now publicly making as to his own nature and destiny? John 5. 19-47.

What is the character of the Sermon on the Mount compared with the religious teaching of his day?

2. The Blessed Ones.

Upon how many classes of society are blessings pronounced in this lesson?

Why are these various classes blessed?

What particular blessing was pronounced upon the twelve?

What is the full force of the metaphor of salt?

What, then, is the great purpose of the Christian discipline?

How is this work to be accomplished? ver. 14.

Can a person be a follower of Christ and keep it a secret in his own heart?

What two reasons does Christ give why this is not desirable? vers. 15, 16.

Practical Teachings.

Christ's scale for measuring men is very different from the world's.

Says Jesus: Be lowly minded.

Says the World: Heads up! Show your spirit.

Says Jesus: Be contrite for sin.

Says the World: Eat, drink, be merry.

Says Jesus: Be gentle, humble, childlike.

Says the World: Assert yourself! Stand for your rights! You are as good as another.

Says Jesus: Seek righteousness.

Says the World: Put money in thy purse.

Every man can be what Christ teaches.

Only a few can be what the world calls successful.

Do not strive to make yourself great. Strive to make God's name great.

Hints for Home Study.

1. Commit all these Beatitudes to memory. Repeat them every day for the whole week.

2. Study the incidents in the life of Jesus so thoroughly that you can tell the story accurately.

3. Find another scene on a mountain where a great leader pronounced blessings, and note the differences.

4. Write twenty questions on the lesson such as you would ask were you a teacher, and give them to your teacher.

5. Mark on your map the journeys of Jesus up to this point.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Blessed One.

Whence did the multitude come who followed Jesus? Where did he go to teach?

What two classes composed his audience?

What memorable teaching did he there utter?

By what title do we call this discourse?

What blessings did Jesus's teaching bring to the world? (Golden Text.)

2. The Blessed Ones.

Who are heirs of the kingdom of heaven?

What blessedness is in store for mourners?

Who are promised possession of the earth?

What hunger is a source of blessing?

Why is mercy commended?

Who are promised a wonderful vision?

What condition of new family relations is named?

When should persecution be a source of joy?

What two sources of comfort are pointed out to those evilly spoken of?

Who are the salt of the earth?

For what is flavorless salt good?

Who are the light of the world?

Where is the proper place to put a candle?

What result will follow if a Christian's light shines as it ought?

Teachings of the Lesson.

Where in this lesson are we taught—1. The blessedness of a holy character? 2. The profitableness of an upright life? 3. The duty of setting a right example?

Hints for Home Study.

How many blessings are pronounced upon character? How many upon conduct?

Compare the beatitudes of the Psalms with those of this lesson.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go to teach the crowds of people who came to hear him? Upon a mountain near Galilee.

What did he first tell them? Of those who were made happy, or "blessed," by God.

Why were the humble blessed? Because to them is given the kingdom of heaven.

Why are those happy who mourn for their sins? **Because they have pardon and comfort from God.**
What was promised to the meek?—**"They shall inherit the earth."**

Why were those blessed who were hungry to know God? **Because God would fill and satisfy them.**

To whom would God be merciful? **To all who would show mercy to others.**

Who shall see God? **Only the pure in heart.**
Why are the peacemakers blessed? **Because they shall be called the children of God.**

What is Jesus sometimes called? **The Prince of peace.**

Why? **Because he came to bring peace and love and truth upon the earth.** (Repeat the Golden Text.)

When did Jesus say to rejoice? **When persecuted for doing right.**

Why should they rejoice? **Because God would bless them here and give them great reward in heaven.**

Why did Jesus call his disciples the salt of the earth? **Because they could save it from destruction as salt keeps food.**

What must they do with the light he had given them? **Let it shine before men.**

For what reason? **That they all might see it and glorify God.**

Words with Little People.

Have you ever taken your Bible and learned these words Jesus speaks to you?

Can you love and obey Jesus and not let any one know it?

Do you love your mother in that way?

"He that confesseth me before men, him will I also confess before my Father which is in heaven."

THE LESSON CATECHISM.

[For the entire school.]

1. What is said in the Golden Text of this lesson? **"Grace,"** etc.

2. With what gracious words did Jesus open his sermon on the Mount? **"Blessed are the poor in spirit."**

3. What promise did he give to those that mourn? **"They shall be comforted."**

4. What was his promise to the meek? **"They shall inherit the earth."**

5. What did he say to his disciples? **"Ye are the light of the world."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Citizens in the Heavenly Kingdom.

I. THE LOWLY.

Blessed are the poor in spirit. v. 3.

"To this man....poor....contrite." Isa. 66. 2.

"With him....humble spirit." Isa. 57. 15.

II. THE PENITENT.

Blessed are they that mourn. v. 4.

"Sow in tears....reap in joy." Psa. 126. 5.

"Beauty for ashes....joy for mourning." Isa. 61. 3.

III. THE MEEK.

Blessed are the meek. v. 5.

"Will beautify the meek with salvation." Psa. 149. 4.

"The Lord lifteth up the meek." Psa. 147. 6.

IV. THE EARNEST.

Blessed are they....hunger and thirst. v. 6.

"My soul thirsteth for God." Psa. 42. 2.

"Thirsteth....come ye to the waters." Isa. 55. 1.

V. THE MERCIFUL.

Blessed are the merciful. v. 7.

"Be ye kind one to another." Eph. 4. 32.

"Draw out thy soul to the hungry." Isa. 58. 10.

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VI. THE PURE-HEARTED.

Blessed are the pure in heart. v. 8.

"Create in me a clean heart." Isa. 51. 10.

"Clean hands and a pure heart." Psa. 24. 3-5.

VII. THE PEACEABLE.

Blessed are the peacemakers. v. 9.

"Live peaceably with all men." Rom. 12. 18.

"First pure, then peaceable." Jas. 3. 17.

VIII. THE PATIENT.

Blessed are they....persecuted. v. 10.

"Suffer for righteousness' sake, happy." 1 Pet. 3. 14.

"Suffer as a Christian....not be ashamed." 1 Pet. 4. 16.

IX. THE USEFUL.

Salt of the earth....light of the world. v. 13, 14.

"Filled with the fruits of righteousness." Phil. 1. 11.

"Be ye doers of the word." Jas. 1. 22.

THOUGHTS FOR YOUNG PEOPLE.

The Seven Blessings of the Gospel.

1. The Gospel brings to men a *citizenship* in the kingdom of heaven. v. 3. The proudest boast of a man in the ancient time was, "I am a Roman citizen;" in modern times, "I am an American," "I am an Englishman." But higher than this is the honor of being a subject of the kingdom of heaven.

2. The Gospel brings to men *comfort* in their troubles. v. 4. All people have troubles, but only those who believe in Christ can be sure of comfort in them.

3. The Gospel brings to men *inheritance* in the earth. v. 5. People are every-where seeking to become owners of the soil and masters of the earth. The child of God is the only one who is sure of a lasting possession.

4. The Gospel brings to men full *satisfaction*. v. 6. People are thirsting, but few are satisfied. The seeker after God will obtain all that he desires.

5. The Gospel brings to men *mercy*. v. 7. Some people find the world selfish and hard; but he who gives kindness obtains favor.

6. The Gospel brings to men *fellowship with God*. v. 8. Those who keep their hearts pure can enjoy communion with the Highest.

7. The Gospel brings to men *sonship*. v. 9. People find themselves far from God; but through Christ they may receive the adoption of sons.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

State the most important "connecting links" between the last lesson and the present, as 1. The journey to Jerusalem for the second passover, healing the impotent man at Bethesda, etc. 2. The return to Galilee, walking through the corn-fields on the Sabbath, and healing the withered hand in the synagogue. 3. The miracles and teaching by the sea. 4. The call of the twelve. 5. The Sermon on the Mount....Draw a sketch map of the Sea of Galilee, and locate the mountain of the sermon....Present a word-picture of the circumstances—sea, mountain, apostles, multitude, etc....The aim of the discourse....Show the characteristics of a citizen of the kingdom of heaven as here portrayed. (See Analytical and Biblical Outline.)What are the blessings here presented to men? (See Thoughts for Young People.)(Ver. 3.) The king of Prussia was present at a school examination, where

the vegetable and mineral kingdoms were defined. He asked the class, "To what kingdom do I belong?" A little girl answered, "To the kingdom of God.".... (Ver. 9.) An old woman who had led a pinched life among the mountains, and had suffered much from poverty, stood for the first time by the ocean. As she looked out upon the rolling billows a light came upon her weather-beaten cheek, and she said, "Well, I'm glad to see something that there is enough of!" There is one sea from which we can drink our fill. We can have all the righteousness for which we aspire.... (Vers. 10, 11.) Dr. Taylor, going toward his death by burning, and coming within a mile or two of Hadley (where he was to suffer), "he leaped and fetched a frisk or twain, as men commonly do in dancing. 'Why, master doctor,' quoth the sheriff, 'how do you now?'" He answered, "Well, God be praised, good master sheriff, never better, for now I know I am almost at home. I lack not past two stiles to go over, and I am even at my Father's house."—*Trapp*.

References. FREEMAN. Ver. 1: Posture of teachers, 757. Ver. 13: Savorless salt, 637. Ver. 15: Lamp; bushel; lamp-stand, 638.

Songs from the Epworth Hymnal.

- 238. Awake, my soul.
- 223. Take up the cross.
- 217. One little hour.
- 206. Whiter than snow.
- 203. Keep thou my way.
- 201. If on a quiet sea.
- 193. The will of God.
- 194. Come, ye disconsolate.
- 176. All the way.
- 153. Precious promise.

Primary and Intermediate.

LESSON THOUGHT. *The Way into God's House.*

Introductory. Recall the kind of work Jesus did. Tell that for more than a year he had been doing this work in Galilee. One day he went and sat on the side of a mountain. His disciples came close to him, and a great crowd of people listened while he preached a wonderful sermon. This sermon tells the way to go to God and heaven. Ask who would like to get close to Jesus to-day, as his disciples did that day, so as to hear and understand all that he says?

THE HOLY HOUSE.



Draw, or have drawn, an outline, it may be very faint, of a great house, upon which rays of light are falling. Recall the teaching of the last lesson, that Jesus is a great light. Make eight steps leading up to this house, and tell that you will call the beatitudes, or blessings,

each, a step. Whoever will go up these steps will surely come into God's holy house.

First step. Teach that the poor in spirit are those who know that their hearts are sinful, and that they cannot make them good. Show that the children who think themselves good have not yet taken the first step which leads up to God's house.

Second step. To mourn is to be sorry enough, for something that is wrong, to try to make it right. Those who are so sorry to have sinful hearts that they will take them to Jesus will be comforted.

Third step. The meek are those who know that all good things belong to God, and who trust him enough to take all goodness from him.

Fourth step. The child who knows he is not good, and wants to be, is hungry and thirsty for goodness. God will give such a one all he wants. "Righteousness" is right-ness. God is right, and he only can make us right.

Fifth step. The merciful child is kind to every body and to every thing. It will not hurt a worm or a fly. Such a child is "blessed," or truly happy, for God will show mercy to such a one.

Sixth step. The "pure in heart" are not looking to see bad things. They are looking to see God, and he lets them see him. How sweet it must be to stand on this step!

Seventh step. The peacemaker is just the opposite of the quarrel-maker. This is one of the high steps, and those who stand here are God's own children.

Eighth step. This seems a strange "blessed," does it not? And yet it is the highest of all. Those who do right and suffer for it are very dear to God.

Print some word, or words, from each of the beatitudes on the successive steps, and spend a little time in drilling the class upon them. If they are not well known, let this exercise find a place in the programme each Sunday. Print, "Let your light shine." Teach that each Christian is a little light to show others the way into God's house. What if the light-house keeper does not light his lamp? What if a Christian does not keep his light burning? Show ways in which a child can let his light shine, and ask each Christian child in a silent moment to ask, "Has my light led any body to God's house?"

Blackboard.

BY J. B. PHIPPS, ESQ.

CHARACTER STONES THAT MAKE A SOLID WALL.

MEEK. POOR IN SPIRIT.
MERCIFUL. PEACE MAKERS.
MOURN—HUNGER—PURE—
THE BEATITUDES.

EXPLANATION. The beatitudes are a unity of Christian virtues. They are the white stones of a solid wall of Christian character that are cemented together with love for all that is right. The inward manifestation of these virtues are the "poor in spirit," those that mourn, those that hunger after righteousness, and those that are pure in heart. The outward manifestations are shown by those lives that illustrate meekness, mercy, and peace. In the review speak particularly in regard to Christian character; it is more to be desired than riches or worldly honor. The names can be written on the stones as the review progresses.

Lesson Word-Pictures.

A great multitude has gathered. They have come from town and village, the lonely country and the crowded city, and Jesus is the attracting center. He has gone up yonder mountain. As beneath the Eastern sun he slowly toils along, you can see what a curious, eager throng rustles and presses about him. On that

rock he seats himself. The people come closer. He begins to teach them. He opens his mouth and says, "Blessed"—are who? Does that proud Dives up at the front silently reflect, "He will say, 'Blessed are the rich?'" It is humble Lazarus, hiding in the rear, purse-poor and soul-poor, who is comforted by the words, "blessed are the poor in spirit." Here is a bowed mother, her fatherless children clinging to her robes. O how empty the great world seems! "Blessed are they that mourn," says Christ. That "meek" man over at the left, he finds comfort in the beatitude that gives the inheritance of the earth. Here is a group of weary pilgrims, hungry and athirst. They have come from afar to find the great Master. Jesus knows it, and he says, "Blessed are they which do hunger and thirst after righteousness." That man whom you may have seen this very day halting on his way to the great gathering to show mercy to a neighbor who is his debtor, or to the sick, dumb beast appealing for sympathy, finds a reward in the Saviour's promise to the merciful. Another man is tempted to leave the way of the pure in heart, and he is encouraged, if steadfast, in the assurance that he shall see the heavenly Father. This woman near us came from a home where she tried to say, amid

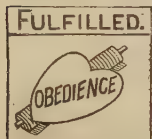
dissension, words of forgiveness and reconciliation. She has her reward in the blessing on the peacemaker. Are there not those before the Saviour who, because following him, have been followed by the frown of the bigot and the sneer of the frivolous? To such Christ gives strength for the carrying of the heavy cross when he pronounces a blessing on the persecuted. He would stimulate his hearers. He pictures before them the worthless salt-heap, whose savor has gone. From his seat, perchance, he saw on a neighboring elevation a cluster of homes. He points it out. Are not they the city set on a hill? Does he think of the home lights flashing down through the darkness of the night? How they sparkle! How they guide and encourage the traveler! Especially, how they cheer all within the house! His words take the hearers within the home. As he speaks they see the golden flame of the evening lamp set upon its stand. Is it to be covered and hidden under a measure? Its rays are to stream all over the home. They are to go forth at every window. So believers are to shine and light a wandering world into the path of the heavenly Father's service and the heavenly Father's blessing.

A. D. 28.]

LESSON VIII. JESUS AND THE LAW.

[Aug. 21.]

Matt. 5. 17-26. [Commit to memory verses 17-19.]



17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old

time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

General Statement.

The first question which every Jew would ask concerning Jesus of Nazareth was, "What is his attitude toward the law?" Hence after the opening of his sermon the Saviour showed the relation of the new covenant to the old. To the word "law" as used by the Jews there was a very wide meaning. Originally it meant the ordinances contained in the five books of Moses, which were the supreme authority in the nation on both sacred and secular matters. But the scribes of the later ages had made many additions and refinements to the sacred text, in the way of comments and explanations. These had never been reduced to writing, but were passed down by tradition, and had at length come to be regarded as possessing equal authority with the Scriptures. Thus "the law," as understood by the people to whom Jesus was speaking, was a complicated network of precepts and precedents, of minute rules touching every detail of life; overshadowing and in some instances contradicting the prin-

ciples of the Old Testament. There was the deepest interest among the people concerning the position which Jesus would take with regard to this law. Radical and revolutionary spirits were clamoring for the abolition of all the Mosaic regulations, and conservative minds clung to every syllable as the only hope of Judaism. In the multitude upon the mountain every shade of opinion was represented. Jesus therefore proceeded to show the relations of his kingdom to the old theocracy. He declared that the spirit of the law was divine and unchangeable, and that the Gospel aimed only to perpetuate in higher and nobler forms its essence; but that the letter of many of its regulations was transient, and, having fulfilled its purpose, should give place to more permanent principles. With one breath he swept away the whole superstructure of rabbinical traditions, and with an authoritative "I say unto you" established the foundation of the New Covenant in love to God and man.

Explanatory and Practical Notes.

Verse 17. Think not. The report had already been circulated by the Pharisees that Jesus was an enemy of the law. It arose, as false reports frequently arise, from either a misunderstanding or a willful perversion of his teachings. **The law, or the prophets.** The two great divisions of the Old Testament. "The

law" was the Pentateuch, the "prophets" were all the rest of the volume, of which most of the historical books were called "former prophets." Yet this expression, "the law, or the prophets," in the lips of Jesus was not used in the precise meaning of the same words when spoken by the scribes. They included in

it not only the Old Testament, but also the additions and interpretations of the greater rabbis, which they regarded as possessing equal authority. Jesus meant the written Scripture alone, as interpreted by himself. **I am not come to destroy.** The mission of Christ, as of every true teacher, was not negative and destructive, but positive and constructive. He took away nothing without supplying in its stead something better. **But to fulfill.** Literally, "to enlarge up to completeness." This he did by unfolding its deeper meaning, which no other teacher had perceived; by giving to the world a perfect example; by accomplishing the types of the ceremonial law and the predictions of the prophets; and by giving to his followers an inspiration and an impulse to obedience. (1) *The Gospel does not repeal the law, for both are one in essence.*

18. Verily. In the original, the word "amen;" a Hebrew word of affirmation, meaning "so be it," or "in very truth." In the teaching of Christ it always introduces some weighty truth. **I say unto you.** Christ appeals to no authority higher than himself; his "I say unto you" is as strong as the prophetic "Thus saith the Lord." **Till heaven and earth pass.** The longest possible measure of earthly time, according to all human conception. **One jot.** The *yod*, the smallest letter in the Hebrew alphabet, corresponding to the Greek *iota*, and to the English *i* or *y*. **One tittle.** Literally, "horn" or "crook;" the little curve which distinguishes one letter from another. **Shall in no wise pass.** Whatever really belongs to God's law, however trivial it may seem, is permanent, and can never be taken away. Even the minor passages, and the genealogies, are valuable; and the smaller precepts rest on great principles. (2) *Let us value our Bible, of which every syllable is precious.*

19. Whosoever therefore shall break. Rather, "shall relax or loosen," making it appear as of no binding force. **One of these least commandments.** One of those Old Testament laws which seemed trivial, yet were really great. **Shall teach men so.** As was then falsely affirmed of Christ, and ere long would be of his apostles. **He shall be called the least.** Why are they not excluded from the kingdom? Because membership in Christ's kingdom is never affirmed to be of works, but always of faith. It refers to sincere but misleading teachers, whose works are condemned, while they themselves "are saved as by fire." 1 Cor. 3. 15. **Do and teach.** Those who teach others must themselves "do," and the doing comes before the teaching in importance. **Great in the kingdom.** There is an especial honor for those who not only do but also teach the truth, and thereby become instructors of others. (3) *First let us strive to be doers and then to be teachers of God's word.* (4) *Let us be careful not to explain away the authority of a single sentence of truth.*

20. Your righteousness. Righteousness here means "purity of heart and life, as set forth by example in the doing, and by precept in the teaching."—*Alford.* **Shall exceed.** We should exceed the obedience of the scribes and Pharisees, by apprehending the spirit where they only read the letter; and by an obedience of the heart where they only aimed to obey in act. **The scribes.** Men who were the copyists, the readers, and the expounders of the law. **The Pharisees.** A party among the Jews who aimed at a punctilious fulfillment of every precept in the law; and more especially of a multitude of additional rules which they had devised as a hedge about the law. **Ye shall in no case enter.** The honest but misguided teacher might be the least in the kingdom, but the bigoted, self-righteous Pharisee must be excluded. **The kingdom of heaven.** See notes on Lesson VII, verse 3. (5) *The aim of the Gospel, as that of the law, is to make men righteous.*

21. Ye have heard. The Saviour having enunciated the principle in the previous verse now proceeds to illustrate it, and gives a number of instances to show the Gospel standard as higher than the Pharisaic standard. The contrast throughout is not between the law of Moses and that of Christ; but between the law as interpreted by the Pharisees and the deeper spiritual meaning revealed by Christ. **By them of old time.** The ancient rabbis and expositors of the law. **Thou shalt not kill.** This is the divine law. **In danger of the judgment.** This was the Pharisaic comment. By "the judgment" is meant in this verse not the judgment to come, but the ordinary civil court, which consisted of seven men, and (until the Roman supremacy) possessed the power of life and death.

22. But I say unto you. The word "I" is expressed in the original—an unusual form, and implying strong emphasis. "This majestic I," says Dr. Whedon. **Whosoever is angry.** Implying that anger is in the heart the root from which murder springs, since it very often leads to murder. **With his brother.** Not merely his blood-relation, but, according to the Jewish view, his fellow-Israelite; in the Gospel sense, his fellow-man. **Without a cause** is omitted from the Rev. Ver. Where there is a just cause for indignation it is not the anger here referred to. **In danger of the judgment.** That is, in the sight of God, and by the Gospel principle he is regarded as a murderer, for he has murdered in his heart. The word "judgment" here does not refer, as in the previous verse, to a temporal court, but to the judgment of God. **Raca.** A word of contempt, meaning "worthless fellow!" **In danger of the council.** This was the highest court among the Jews, the Sanhedrin, composed of seventy priests, elders, and scribes. Here the reference is to the higher spiritual penalty of God. **Thou fool.** In the original a term of the highest reprobation, and similar to the common cursing which we hear from profane men. **In danger of hell fire.** Rev. Ver., "the hell of fire." Literally, "the Gehenna of fire;" Gehenna was the valley south of Jerusalem where fires were kept burning night and day to destroy the offal of the city and the corpses of criminals. In the speech of the time it was a common symbol of everlasting punishment. The three terms, *judgment, council, Gehenna of fire*, represent, not distinctions of kind in punishment, for all were equally fatal, but distinctions of degree. All point to eternal death, but intimate that eternal death has degrees. (6) *Eternity hangs upon time, and the spiritual world has its counterpart in the material.* (7) *If these warnings mean any thing, they mean something terrible.*

23. 24. Therefore. The conclusion from the great principle already presented. **If thou bring.** When a Jew went to worship God he brought his offering to the temple. To us this means, "when you go to church." **Thy brother hath aught.** We are bidden to remember not what we have against others, but what others have against us. **Leave there thy gift.** Let the worship be delayed until you have righted your wrong to your brother-man; and this irrespective of any wrong that he has done to you.

25. 26. Agree with thine adversary. The best interpretation of this passage is, "By wrong to man, you have wronged God also. Beware lest, if you do not make peace with him by instant reconciliation with your brother, God, as your adversary, may act to you as a creditor does with a debtor whom he meets in the street, whom he delivers up to the judge, and whom the judge hands over to the officer to cast into prison."—*Geikie.* **The uttermost farthing.** The farthing was a coin equal to about seven mills of our money. The meaning is that with men we may pay our debt and find release; with God, as we cannot pay, we must spend eternity in prison, unless Christ stand as our surety.

HOME READINGS.

- M. The truly righteous. Matt. 5. 17-26.
- Tu. The ten commandments. Exod. 20. 1-17.
- W. The keeping of the law. Deut. 6. 1-12.
- Th. The perfection of the law. Psa. 19. 1-14.
- F. The greatest commandment. Mark 12. 28-34.
- S. The new commandment. 1 John 2. 1-14.
- S. The fulfilling of the law. Rom. 13. 8-14.

GOLDEN TEXT.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. Matt. 5. 17.

LESSON HYMN. S. M.

Thy word, almighty Lord,
Where'er it enters in,
Is sharper than a two-edged sword
To slay the man of sin.
Thy word is power and life;
It bids confusion cease,
And changes envy, hatred, strife,
To love, and joy, and peace.
Then let our hearts obey
The gospel's glorious sound;

And all its fruits, from day to day,
Be in us and abound.

TIME, PLACE, RULERS, CIRCUMSTANCES.—
The same as in the last lesson.

DOCTRINAL SUGGESTION.—The law of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Old Law.

What is meant by the phrase in ver. 17, "*The law, or the prophets*?"

Who was the author of the old law?

What was Christ's purpose concerning the law of Moses?

How does he show in the verse we are studying that he was not a destroyer?

How important does he make even the least offense against law?

What tenet of Moses's law does this lesson use as a text for a short sermon?

In what way did Christ rebuke the formalism which kept the letter but not the spirit of the law?

How could his hearers' righteousness exceed the righteousness of the scribes and Pharisees?

2. The New Law.

How was Christ the fulfiller of the law?

In what does Christ make the crime of *kill*ing to consist?

Who is my brother?

What does Jesus make the great law of acceptability with God?

What precept for conduct between men who have differences with each other?

What would be the condition of society if the principles of this new law were observed?

What should be the one universal condition of the Christian Church?

Practical Teachings.

Christ fulfilled the law. He kept it.

Christ fulfilled the law. He showed how others could keep it.

If there was no anger, there would be no murder?

What! call a man with a soul, a creation of God, Raca? Fool?

Do not try to pray with hate, or rancor, or unpleasant memory in your heart.

The world says for broken law, punish till full reparation is made. What does the law of God say? See Matt. 25. 46.

Hints for Home Study.

1. In this lesson is expressed a purpose; is recorded a promise; is written a law; is stated the condition of heirship in heaven. Find them.

2. Study all the references in Lesson Book to other Scriptures for light on this teaching.

3. Make an application of the rules for conduct here given to your own self. No one need know it, but write down just where this lesson would touch you; then look carefully at what you have written. Then act.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Old Law.

What was Jesus's mission with regard to the old law?

When was the old law to pass away?

Who will be called least in the kingdom of heaven?

On what condition can one be great in that kingdom?

What does James say about one who breaks one commandment?

Beyond what standard must our righteousness go if we enter heaven?

How did the old law protect human life?

Where was that law given? Deut. 5. 22.

What penalty did its teachers pronounce upon a murderer?

2. The New Law.

Who is the author of the new law?

What says the new law about anger?

Who has occasion to fear the council?

What is the warning against calling one a fool?

What duty should take precedence of offering gifts?

When should differences be reconciled?

What danger will delay invite?

Once in prison, how soon can one get out?

What new commandment will prevent or heal all quarrels? John 13. 34.

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the moral law will never be done away with?

2. That every commandment of God is binding on men?

3. That "now" is the day of salvation?

Hints for Home Study.

What is "the least commandment" of the law? What is the greatest? What is the fulfilling of all the law?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus tell the people in his sermon on the mount? (Repeat the Golden Text.)

What is it to fulfill the law? **To keep all of its commands.**

What did Jesus come to do? **To fulfill the whole law.**

Who did Jesus say would be great in the kingdom of heaven? **Those who do and teach God's commandments.**

Who were very careful to keep the forms of the law? **The scribes and Pharisees.**

How were their hearts? **Full of sinful thoughts and wishes.**

What did Jesus tell the people? **That they must be better than the scribes and Pharisees to enter heaven.**

How must they keep the law? **With their hearts.**

What does God look at? **The obedience of the heart.**

What was the old law about murder? **"Thou shalt not kill."**

What did Christ forbid? **Getting angry with any one without cause.**

For what did he say he would punish us? **For calling one another hard names.**

What did he command? **That we forgive our enemies.**

What will God refuse if we feel unkindly toward any one? **Our gifts to him.**

What does he require of us? **To love one another.**

Words with Little People.

Do you keep the commandments of Jesus because you love him, or because you want to enter heaven?

Do you try to keep from sinning because you hate sin, or because you fear the punishment of sin?

Is love for Jesus the foundation of all you do?

Only "love is the fulfilling of the law."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus say he came to do, in the Golden Text? **"Think not," etc.**

2. Whom does Jesus call great in the kingdom of heaven? **Those who do and teach God's commandments.**

3. Who does Jesus say is in danger of the judgment? **He that is angry with another without cause.**

4. What does Jesus advise to those who have quarrels? **To be reconciled.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Law of God.

I. THE UNITY OF THE LAW.

Not...to destroy, but to fulfill. v. 17.

"The law was our schoolmaster." Gal. 3. 24.

"Do we then make void the law?" Rom. 3. 31.

II. THE PERMANENCE OF THE LAW.

Till heaven and earth pass. v. 18.

"My righteousness....not be abolished." Isa.

51. 6.

"My word shall not pass away." Matt. 24. 35.

III. THE AUTHORITY OF THE LAW.

Whoever shall break...least in...kingdom. v. 19.

"Cursed...that confirmeth not *all*." Deut. 27. 26.

"Offend in one...guilty of all." James 2. 10.

IV. THE HONOR OF THE LAW.

Do and teach...great in the kingdom. v. 9.

"Blessed...do his commandments." Rev. 22. 14.

"The wise [marg., teachers]...as the brightness."
Dan. 12. 3.

V. THE STANDARD OF THE LAW.

Your righteousness exceed...scribes. v. 20.

"Pharisees make clean the outside." Luke 11. 39.

"Thou shalt love the Lord thy God." Matt. 22. 37.

VI. THE INTERPRETATION OF THE LAW.

I say unto you. v. 21, 22.

"Grace and truth come by Jesus Christ." John
1. 17.

"God...spoken unto us by his Son." Heb. 1. 1, 2.

VII. THE PENALTIES OF THE LAW.

Judgment...council...hell-fire. v. 22.

"The lake which burneth." Rev. 21. 8.

"The wages of sin is death." Rom. 6. 23.

THOUGHTS FOR YOUNG PEOPLE.

Concerning God's Law.

1. God's law is in its nature everlasting and unchangeable. What is right is right for all men, and is right forever. Men's laws change according to their varying opinions, but God's law never changes. v. 17, 18.

2. We should seek with all our mind to know what God's law is, with all our heart to obey it, in all our life to do it, and with all our power to teach it to others. v. 19.

3. God's law looks deeper than the outward act; it goes down to the heart. Let us try to keep our hearts right before God. v. 20.

4. Let us beware of bad passions toward others. Anger has in it the germ of murder; and many a man has killed another in a moment of passion. v. 21, 22.

5. God's law has its punishments. There are prisons on earth, but there is a worse prison hereafter. v. 22.

6. God loves us, but while we are against him he is our adversary, and we should seek to be reconciled to him speedily. v. 25, 26.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In building a house, a scaffolding is erected around it. When the house is finished, the scaffolding is taken down. The old law was the scaffolding, the new law is the house....Explain *law, prophets, jot, tittle, least in the kingdom, scribes, Pharisees, judgment, council, Raca*, "thou fool," etc., etc....The outline in the Analytical and Biblical Outline will be a good one to use in teaching the lesson to older scholars....With younger scholars, emphasize the following teachings: 1. The value of the Bible. 2. Doing and teaching. 3. Serving God from the heart. 4. The danger of evil tempers. 5. The guilt of unkind words. 6. Punishment hereafter. 7. Reconciliation with enemies....Give illustrations of the Pharisees' righteousness in contrast with Gospel righteousness....A man about to be hanged for murder said: "It was only a minute. I was very angry, and did not know what I was doing. How I wish that I had learned to control my temper!" ...Somebody said to an old colored woman, "How

can there be brimstone enough to keep up an everlasting fire?" She answered, "Every one will bring his own brimstone with him."

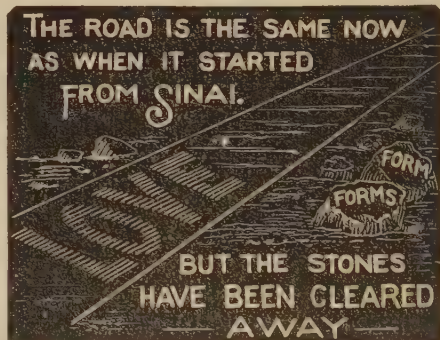
References. FREEMAN. Ver. 17: The law and the prophets, 834. Ver. 18: Jot and tittle, 639. Ver. 25; Agreeing with an adversary, 640. Ver. 26: The farthing, 742.

Songs from the Epworth Hymnal.

- 252. Stand up for Jesus.
- 249. Jesus shall reign.
- 216. My youth is thine.
- 209. Will Jesus find us watching?
- 208. Dare to do right.
- 205. Yield not to temptation.

Blackboard.

BY J. B. PHIPPS, ESQ.



This diagram represents a road on which we all must travel if we obey God. The road was started at Sinai, and it is the same now as then, so far as obedience to the law is concerned. It runs out straight before us; there is no deviation and no cross cut. Under the old dispensation there were many forms and ceremonies, which the Jews by false interpretations made into stumbling-blocks. These, under the new dispensation, have been set aside, and, like stones in the road, have been cleared away. In their place is written the word "Love," showing that the spirit of the fulfilling of the law is obedience to all its commands through love of the right.

Lesson Word Pictures.

As the Saviour speaks there comes before the minds of men the old, far-away scene of the giving of the law. Sinai rises up before them, shadows thickening about its gray, desolate crags, the thunder pealing above while the people are gathered in awe below. Moses is there. He brings to Israel the solemn commandments of the law. Does Christ mean to set them aside? No. As the Saviour speaks the prophets of olden time seem to return. There is Elijah standing by the altar drenched with water, his face lifted heavenward as he invokes an answer by fire to prove that Jehovah is God and Baal is only an idol. There is Daniel kneeling in prayer, his face toward Jerusalem, though the king of Babylon threatens to throw him into a den of lions. There is Jeremiah, a prisoner for truth's sake, and they are letting him down with cords into the filthy old dungeon where he sinks in a bed of mire. Does Christ mean to set aside the principles for which lived prophets of old, and for which they were willing to die? Not to destroy truth given by Moses and the prophets,

but to fulfill it, came the Saviour. Have you noticed that group near him, intently listening while he is earnestly speaking? Some of them may still wear on the arm the phylacteries that are fragrant with choice sprays of that holy growth, the Pentateuch. "We wear and keep the law," is the proud conviction of these men. Others have come from the copying of the law, and they are very learned and grave and good, in their own opinion. "We copy and keep the law," is their complacent thought. But hark! How the great preacher's voice rings out clear and echoing, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven!" They have gone, the holy wearer of phylactery and the complacent copyist of the law. Another goes away, a man with an unhappy, unforgiving face. The sermon makes him uneasy. He has an offering to make at Jerusalem soon. He has already planned what a splendid gift he will lay in the flames, astonishing priest and spectator. But he has an unreconciled brother at home, and the preacher persists in speaking of him. "A more comfortable place at Jerusalem than here," says the offended and departing hearer. Still another goes away. This man has an adversary, and he refuses to be at peace with him. As the preacher speaks, this hearer recalls the features of a trial in which he may be interested. There is the seat of the judge, grave and astute and pompous. The accused is before him. The witnesses testify. The judge condemns. The officer seizes and bears away the prisoner. Day after day there is a sad face at the prison-window, all because of an implacable spirit.

"I will go home," says the hearer; "I don't like this preaching."

Primary and Intermediate.

LESSON THOUGHT. God looks at the heart.

INTRODUCTORY. A very little skill with the crayon will enable one to make something like a mountain with fire coming from the top. Near by make the tables of stone. Lead the thoughts of the children back to the day when God gave the law from Sinai. Tell that this was many hundreds of years before Jesus preached the sermon on the mount.

To be taught: 1. That love is higher than law. 2. That God wants the inside to be clean as well as the outside. 3. That there is only One who can make us clean all through.



1. Print Law in faint letters on the board. Ask where the law is to be found. Call for some or all of the commandments. Had Jesus come to put away the old law? Teach that he had come to show how necessary it is to obey the law, and to teach men how they could obey it in a way to

please him. Print "Love" in very bold letters, in such a way as to cover yet not destroy the word Law. Illustrate. Nelly loved to play in the water. One day it had been raining, and there was a little pool of clear water in the yard. How Nelly wanted to play in it! Mamma said "No." This was law. Nelly loved the water, but she loved mamma better, and love was larger than law. Show that she might have obeyed from fear of punishment. But she obeyed because she loved the one who gave the law, and that was the true keeping of the law.

2. Show an apple or other fruit, fair outside, but decayed at the heart. Tell that this is like one who makes the outward acts good, while the heart is bad. The Pharisees were like this. They kept the law in outward acts, but God could see pride and selfishness in their hearts, and he knew they did not keep it from love to him. Teach that pride and selfishness are not like God, and therefore cannot be where he is. Impress the necessity of getting rid of the evil in the heart, if we want to enter heaven.

3. Tell the story of a little girl who had a violent temper. She knew it was wrong, and tried hard to conquer it, but could not. Then she asked her mother to help her, but her wise, good mother could not conquer the bad spirit. After a long time, she was willing to let Jesus come into her heart, and then the bad spirit went away, because that spirit cannot live where Jesus is. Use this to impress the truth that the only way to overcome sin in the heart is to let Jesus come in whenever the wrong feeling rises up. Teach that he is so willing to come that a single word of invitation will bring him if it really comes from the heart. Ask children, with folded hands and bowed heads, to repeat the prayer,

"Saviour, teach me, day by day,
Love's sweet lesson to obey."

A. D. 28.]

LESSON IX. PIETY WITHOUT DISPLAY.

[Aug. 28.

Matt. 6. 1-15. [Commit to memory verses 7-15.]



1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father

which is in secret: and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

General Statement.

The last lesson showed the principle of love as supplementing the commandments of the moral law, and showed, too, how this principle applies itself to correct and extirpate such forms of evil as anger, lust, profanity, and other crimes. With this lesson another theme in this incomparable discourse is opened. We are shown how the law may be fulfilled in good deeds to our fellow-men, and in prayer to God. We are warned against the hypocritical display of our righteousness in our gifts to the needy and in our devotions with our heavenly Father. As an illustration of hypocrisy we see the Pharisee sounding a trumpet when about to give alms to the poor, that his good deeds may be known to the world; and standing in the market-place or the public street at the hour of prayer, so that men

may behold his worship. Such righteousness as this has the reward for which it seeks—the praise of men; but it has no reward from God, for it is not actuated by the fear of God. In contrast with such ostentation, the disciple of Christ is commanded to give alms and show mercy and make his gifts in private, not permitting his left hand to know the good deeds wrought by his right hand. He is bidden to offer his prayer in secret, pouring out his soul where only God can see, and lifting up a supplication which only God can hear. This is the giving and this the praying which is acceptable with God. As an example of prayer, we are taught “The Lord’s Prayer,” that model of simplicity, directness, and breadth which meets the needs of every soul.

Explanatory and Practical Notes.

Verse 1. Take heed. This verse is the text for this part of the discourse, and states the principle of which the succeeding verses contain the illustrations. **Alms.** Rev. Ver., “righteousness.” This is the reading of the best manuscripts, and should be recognized as the true text. The word here means “religious conduct,” inclusive of moral actions, good deeds, and worship. **Before men, to be seen.** The evil lies not in doing our good actions “before men,” which may be necessary, but in doing them “to be seen.” (1) *The moral element of every act lies in its motive.* **No reward of your Father.** There may be a reward in the praise of men for the deed done to be seen, but there is no reward from God. **Your Father which is in heaven.** The conception of God as our Father may be found in the Old Testament, but only in the Gospel is it made the center of the system of religion. (2) *Whether saint or sinner, you have a right to call God your Father, and to seek a Father’s grace.*

2. Therefore. Because of this principle already stated, that God accepts no righteousness which aims merely to please men. **When thou doest thine alms.** Alms are gifts and services to the poor, which our Lord presupposes his disciples will give. (3) *All men are our brothers, since God is our Father, and we must give aid to our own kindred who need.* **Do not sound a trumpet.** There may have been some who actually made such a proclamation, ostensibly to gather the needy, but really to call attention to their own liberality. We were informed by the late A. O. Van Lennep that he often witnessed such events before the doors of the rich in Asia Minor. Dr. Ginsburg gives another meaning: that there were boxes in the temple shaped like trumpets, with open mouths, to receive gifts. Some shook the brazen trumpet when depositing their coin, in order to make it sound the louder. (4) *So at the present there are some who give only when their contributions are sounded forth abroad and reported in the newspapers.* **The synagogues.** Places of meeting for worship, where gifts for the poor were received. (5) *Note that those who worship God are the ones who give to their fellow-men.* **They have their reward.** They have what they seek, the praise of men, and they have that only.

3. When thou. Thou, the disciple of Christ, who was content to make himself of no reputation, that he might save men. **Doest alms.** Alms-giving does not demand an indiscriminate liberality to all applicants. There may sometimes be more righteousness in withholding than in giving. **Let not thy left hand know.** As an Oriental proverb says, “If thou doest any good, cast it into the sea; if the fish shall not know it, the Lord knows it.”

4. That thy alms may be in secret. Literally, “in the hidden.” This does not mean that we should refrain from doing good when others may hear of it, but that our motive should never be to attract notice from men. The precept is not against all public giving, for that is commended in the example of the early Church (Acts 4, 34, 35; 1 Cor. 16, 1, 2), but against the spirit of ostentation. **Thy Father which seeth in secret.** He knows the secret motive, both of the hypocrite and the true giver. **Himself shall reward thee.** He will reward as a father, not as a master who gives wages and no more. Rev. Ver., “shall recompense thee.” The word in the original is not that used in verse 2. There it means wages for hire; here it means a gift of grace.

The reward comes in the peace of God, the consciousness of blessing others, and in the eternal recompense.

5. When thou prayest. That men would pray is assumed. “Prayerless men cannot consistently praise the Sermon on the Mount.”—*Schaff.* **Shalt not be as the hypocrites.** The word means, “those who pretend to be what they are not,” especially those who profess a religion which they do not possess. **They love to pray standing.** The evil was not in the posture, nor the place, for prayer is an essential part of worship, and standing was the customary attitude of the Jews; but in the fact that the prayers were offered to attract notice from men. **Corners of the street.** The rabbis had prescribed eighteen stated prayers for every day, to be used at set times, wherever the worshiper chanced to be at that moment. So the Mohammedan will fall on his face in the street or in the shop at the moment of the muezzin’s call, and perform his devotions. **They have their reward.** The reputation for piety, which they seek, rather than true worship.

6. Enter into thy closet. Rev. Ver., “thine inner chamber.” Any retreat in which the soul may be alone with God is a closet. (6) *“Every man can build a chapel in his heart.”—Jeremy Taylor.* **Pray to thy Father.** In our prayer we should remember that God is not a merciless judge, but a tender Father. **Which is in secret.** God is every-where, yet unseen. **Seeth in secret.** The great benefit of secret prayer lies in its freedom. We can tell to God alone what we cannot reveal to others; and only in secret can the heart be opened to the Lord. **Reward thee openly.** No earnest prayer is unavailing; for if not answered in our way it will be answered in a better way. (7) *The hour spent alone with God will have its results among men.*

7. Use not vain repetitions. Literally, “babble not.” The Lord does not forbid the use of forms of prayer, nor of repetition in prayer, for he prayed thrice in Gethsemane, using the same words. But he warns us against the mistake of supposing that our prayers will have virtue because of their repetition. **As the heathendo.** Rev. Ver., “the Gentiles.” Such were the repetitions of the priests of Baal (1 Kings 18, 26), such are the prayers addressed by Hindu votaries, and such the “aves” and “paternosters” of the Romish Church, whose power is supposed to dwell in the number of times they are repeated.

8. Your Father knoweth. We pray, not to inform God, but to relieve our own burdened hearts, and to bring ourselves into communion with the Highest. As Jerome says, “It is one thing to inform the ignorant, and another to beseech the Omniscient.” We pray, not to make God willing to give, but to bring ourselves into condition to receive. (8) *What inexpressible comfort is in those words, “Your Father knoweth!”*

9. After this manner. We may regard the Lord’s prayer both as a form to be employed and a model to be followed in our prayers. **Our Father.** Recognizing the tender relation between God and man, and the reverence, obedience, and godlikeness which should mark us as his children. **In heaven.** And hence divine and spiritual, coming to us from above, and possessing all power. **Hallowed be thy name.** The first petition of this pattern prayer is not for ourselves, but for the honor and holiness of God’s name among men. (9)

None who offer such a prayer should ever dare to use God's name lightly.

10. Thy kingdom come. From God we come next to God's kingdom, in a prayer that he may reign over the hearts of men, and thus over our own hearts. **Thy will be done.** Not that our will may be lost, but that it may be fully conformed to the divine will; a prayer that God's will may be done to us in his dealings, done by us in our acts, and done in us in our character. **As it is in heaven.** The inhabitants of heaven do God's will because they are in complete harmony with him, and so should the inhabitants of earth.

11, 12. Give us this day. Showing that we are to exercise a daily trust and offer a daily prayer. **Our daily bread.** Bringing to God the common needs of the body, but none the less the deeper wants of the spiritual nature. **Forgive us our debts.** Our great debt to God is our unanceled sins, a heavy burden from which we cannot free ourselves. **As we forgive.** Rev. Ver., "as we also have forgiven." This does not mean that we should permit those who owe us to

neglect their obligations, if they are able to meet them: but that only as we exercise mercy toward others may we look for mercy from One above. (10) *Let no unforgiving man dare to offer the Lord's Prayer.*

13. Temptation. Here meaning whatever tries our moral character, especially the influences of Satan, from which we may pray to be preserved; yet if God in infinite love and wisdom permit us to meet them, we may expect grace to overcome. **Deliver us from evil.** Or, as in Rev. Ver., "from the evil one," as the source of all temptation. **Thine is the kingdom.** A closing doxology which may not be in the inspired text, but "fits like a crown upon the whole prayer," and is appropriate for use.

14, 15. If ye forgive. These two verses explain the petition for forgiveness. **Their trespasses.** Their offenses against us. The word in the original is not the same with that translated "debts" in ver. 12. **Will also forgive you.** Because he who shows mercy is in condition to receive mercy.

HOME READINGS.

- M.* Piety without display. Matt. 6. 1-15.
Tu. The prayer of Daniel. Dan. 9. 3-19.
W. Nehemiah's prayer. Neh. 1. 1-11.
Th. Prayers of David. Psas. 63 and 64.
F. Prayers of the apostles. Acts 4. 23-37.
S. The prayer of Elijah. 1 Kings 18. 30-40.
S. The prayer of Christ. John 17. 1-15.

GOLDEN TEXT.

Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

LESSON HYMN. L. M. d.

Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known!
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer.

Sweet hour of prayer, sweet hour of prayer,
Thy wings shall my petition bear
To Him whose truth and faithfulness
Engage the waiting soul to bless:
And since he bids me seek his face,
Believe his word, and trust his grace,
I'll cast on him my every care,
And wait for thee, sweet hour of prayer.

TIME, PLACE, RULERS, CIRCUMSTANCES.

—Same as in last lesson.

DOCTRINAL SUGGESTION.—Prayer.

QUESTIONS FOR SENIOR STUDENTS.

1. False Prayer.

What is prayer?
Of what is prayer an index?
What state of mind is suggested by the men pictured in vers. 1-4?

What would be the whole object of prayer offered by such men?

What custom of Oriental peoples is pictured in ver. 5?
How does reward come to such prayer?
What makes prayer a necessity or desirable?
Why, then, did Jesus say, "your Father knoweth," etc.?

What are the characteristics here given of false prayer?

2. True Prayer.

Did our Lord mean that men were only to pray in the words which he here gives?

What direction of his own would be broken by so doing?

What does "after this manner therefore pray" mean?

What should be the uppermost desire of the Christian believer?

What three petitions are men taught to make for themselves?

What sentiment of the last lesson is repeated in this? Comp. chap. 5. 23, 24, and 6. 14, 15.

How does the spirit of this prayer differ from the spirit of the hypocrite's prayer?

Practical Teachings.

There is such a thing as false prayer. But we should not, therefore, distrust all prayer. God is the judge of prayer, not we.

This is not a lesson against almsgiving, or church-going, or public prayer. It is a lesson against hypocrisy.

"When thou doest alms," implies that, of course, you do alms. "When thou prayest," implies that, of course, you pray.

Every one ought to have a quiet place for private prayer. Every one who has it ought daily to enter it.

Hints for Home Study.

1. Here are three principles for alms-giving. Find them. Here are, also, three principles for prayer. Find them.

2. Read Matt. 23. 13-36, for a description of hypocrites.

3. Find in the Book of Luke an example given by Jesus of a false prayer and of a true prayer.

4. Take the first chapter of Nehemiah, and see if you can analyze it, so that the same elements may be found as are here in the Lord's Prayer.

5. Seek the help of the Spirit to understand this lesson. Pray that you may know how to pray. Luther said, "*Bene orasse est bene studuisse*," "to have prayed well is to have studied well."

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. False Prayer.

Where should we not parade our good deeds?

What will we lose if we do?

Who delight in making a great show of their works?

To what do they resort to secure glory from men?

Who should be told when we do alms?

Where, then, will our good deeds be known?

What assurance have we of reward?

What example illustrates false prayer?

Where is the hypocrite's closet for prayer?

2. True Prayer.

What place should a true worshiper seek for prayer?

What blessing will follow secret prayer?

What forms of expression ought we to avoid?

Into what mistake do the heathen fall?

Why cannot we inform God as to our wants?

Who has given us a model of true prayer?

To whom is true prayer offered?

For what do we ask in the first petition?

When do we desire that God's kingdom should come?

Where is perfect obedience to God's will shown?

How often should we seek bread?

How does our conduct limit divine forgiveness?

Why should we fear being led into temptation?

To whom does all glory belong?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That good deeds are sure of reward?

2. That true prayer never fails of answer?

3. That God's glory is the Christian's highest joy?

Hints for Home Study.

Who are the "hypocrites" referred to in the lesson? What example of the "vain repetitions" of the heathen can you find in the Old Testament?

QUESTIONS FOR YOUNGER SCHOLARS.

What kind of giving does Christ condemn? **Giving so that people may see and praise us.**

How does Christ tell us to give? **Quietly, without show.**

Who will reward such giving? **God, our Father.**

What does Christ forbid? **Praying in public to show people how well we can pray.**

How does he tell us to pray? **Alone, and by ourselves.**

How must we pray even when we are not alone? **As if only God was near.**

What did Christ tell us to avoid? **Prayers of many words.**

How does God want us to come to him? **In a simple, honest way, asking for what we need.**

What does God look upon when we pray? (Repeat the Golden Text.)

What prayer did Christ give us to say? **The Lord's Prayer.**

Can you repeat it?

What did Jesus promise all who pray aright? **That God would hear and answer.**

What must we do before we pray? **Forgive all who have offended us.**

If we do not, what may we expect? **Our heavenly Father will not forgive us.**

If God will not forgive us, what will he do? **Punish us.**

Words with Little People.

Questions for me—

Am I giving all I can?

What more can I take out of my life to give any one else?

Do I want to give for love of Jesus, or because people will think well of me?

Do I ever pray when I have not forgiven somebody?

What would I do if God did not forgive me?

"Let us search our ways and turn to the Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. What kind of good works does Christ condemn? **Those done for show.**

2. How should we give alms and do good works? **Without telling others.**

3. What is said in the Golden Text? **"Man look-eth," etc.**

4. What kind of prayer has power with God? **Secret prayer.**

5. What should be our model in praying? **The Lord's Prayer.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The Christian Offering.****I. WHAT TO OFFER.**

1. **Alms.** "When thou doest.... alms." v. 2.

"Let us do good unto all men." Gal. 6. 10.

2. **Worship.** "When thou prayest." v. 5.

"Men ought always to pray." Luke 18. 1.

II. HOW TO OFFER.

1. **Secretly.** "Enter into thy closet." v. 6.

"Enter into thy chambers." Isa. 26. 20.

2. **Directly.** "Use not vain repetitions." v. 7.

"Let thy words be few." Eccl. 5. 20.

3. **Filially.** "Our Father." v. 9.

"Whereby we cry, Abba, Father." Rom. 8. 15.

4. **Loyally.** "Thy kingdom come." v. 10.

"The kingdom.... is righteousness." Rom. 14. 17.

5. **Trustingly.** "Give us.... daily bread." v. 11.

"Having food and raiment.... content." 1 Tim. 6. 8.

6. **Forgivingly.** "Forgive.... as we forgive." v. 12.

"Forgive, and ye shall be forgiven." Luke 6. 37.

THOUGHTS FOR YOUNG PEOPLE.**Giving and Praying.**

1. We should give, and do good to others. A Christian cannot live for self, giving no thought to those around him. Giving is the law of the Christian life. v. 1, 2.

2. We should give and do good, but not to receive honor for our good deeds. There are some who will build churches if they can be named after them, or church-bells, if their names can be inscribed upon them.

3. We should do good for God's eyes only, and out of love for God's cause, that his kingdom may be increased. A small gift in the right spirit may do more good than a large one in the wrong.

4. We should pray. Man needs help from God, and he can obtain it through prayer. "More things are wrought by prayer than this world dreams of."

5. We should pray in secret, for only thus can our hearts be poured out before God.

6. We should pray in the spirit of children, looking to God as a Father, and going to him with all our needs.

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Alms-giving: 1.) What is meant. 2.) The worldly principle in giving alms. 3.) The worldly reward. 4.) The Christian principle. 5.) The Christian reward. 6.) Instances of right and wrong giving in the Bible.... Prayer: 1.) What is prayer? 2.) The unacceptable prayer. 3.) The acceptable prayer. 4.) Benefits of secret prayer. 5.) How God answers prayer. 6.) Instances of prayer in the Bible. 7.) Answers to prayer in your own experience.... The Lord's Prayer: 1.) What it reveals concerning God. 2.) What it shows concerning man. 3.) What it requires of those who offer it.... A legend is related of a king who built a cathedral, and caused his name to be engraved upon the front of it. At night he dreamed that an angel came, erased his name, and wrote that of a poor widow. He sent for her, and asked what she had done toward the building of the church. She said that she had only given some grass to the horses that brought the stone, because she wished to help in the building of God's church. Because she gave in the right spirit, God honored her gift.

References. FREEMAN. Ver. 2: Alms-giving, 643. Ver. 3: The two hands, 644. Ver. 7: Repetitions in prayer, 647.

Songs from the Epworth Hymnal.

286. God is in heaven.

200. Jesus my all.

199. Sweet hour of prayer.

198. From every stormy wind that blows.

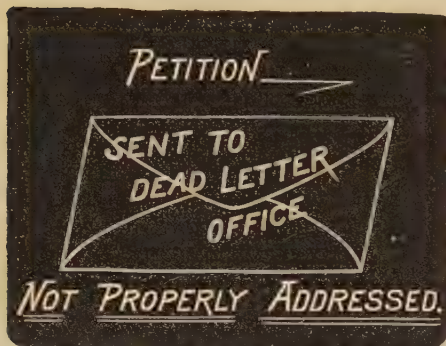
196. Saviour, listen to our prayer.

152. All for Thee.

39. God is good.

Blackboard.

BY J. B. PHIPPS, ESQ.



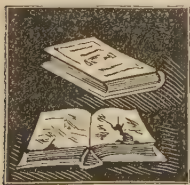
This is an illustration of sincerity in prayer, and was suggested by an article published in *The Christian Advocate*. Letters not properly addressed go to the dead letter office, and prayers not properly directed, through mere formalism, carelessness, or "vain repetitions," do not reach the Father of mercy. A petition, addressed in all trust and sincerity, from the heart to our heavenly Father never fails in reaching its destination, or of being answered. One addressed to the audience goes nowhere else. Write your petition on the unsoiled, fair page of a pure motive, dip your pen in sincerity, word it with reverence, envelope it in faith, and stamp it with the promises, and it will never go astray. Expect an answer.

Primary and Intermediate.

LESSON THOUGHT. *Putting God First.*

To be taught: 1. How to give. 2. How to pray.

1. *Illustrative story.* Willie and George went to the same Sunday-school. Willie's papa gave him a dollar on missionary Sunday. George had earned ten cents during the week doing errands for his mother, and he brought it all to put into the missionary collection. Willie and George came together to drop their money into the box. George dropped his dime in quietly, but Willie cried, "Ho! he only put in ten cents. I've brought a dollar!" Willie sounded a trumpet, as the Pharisees did in the old time. He wanted others to see what he gave, and think well of him for it. Make a trumpet on the board. Tell of different ways in which even children sound a trumpet to call attention to themselves and their own goodness. God is not pleased with this, for it is putting SELF first, and only the heart can do that which loves self more than it loves God.



Talk about giving, and encourage children to feel that they can give even if they have not much money. Show that gentle words, helping acts, loving sympathy, are all real gifts which are pleasing to God. Make a heart on the board; inside print, "My love," and teach that this is the gift which includes all others, and that if we truly give the love of our hearts to God we shall want to give our money, our time, our kind deeds, to help and bless others.

2. When Jesus lived on earth he would often see a Pharisee standing on the corner of the street praying. He prayed there so that people would see him and think, "What a good man he is!" Jesus could look in-

to his heart and see the pride there, and he knew that God did not listen to such prayers. So he taught his disciples how to pray. What he said to them he says to us. Print on the board, "Pretend." Children know what this means. Did the Pharisees pray, or pretend to pray? Jesus calls those *hypocrites* who pretend to pray when they do not. He teaches that when we pray we must not think of other things. We must think of God, and what we want of him. If it is in the church or Sunday-school, we must shut our eyes, and try to be alone. Then we must say what we mean, and no more. This is a good opportunity to explain simply the meaning of the different clauses of the Lord's prayer. Try to impress the sinfulness of irreverence during prayer time, and help children to feel that, since Jesus took the trouble to teach us how to pray, we ought not to feel it a trouble to take time to give to asking our Father for the things we need.

Lesson Word-Pictures.

What a parade of charity at the street corner! Azariah is about to give alms. He lets a crowd collect about a poor cripple who is on the ground, and holding out a hand attenuated, shrunken, in pitiful correspondence with the mean little coin Azariah is about to give. Azariah ostentatiously drops his gift and then goes away, swelling with self-satisfaction. Yesterday he called the attention of all in the synagogue to his alms-giving as he strutted up the synagogue aisle and made his offering. Last passover, he was at Jerusalem, and how he did ring his money down into an offering-box set up in a court of the temple! Bartimeus never gives that way. His benevolence is wiser and less ostentatious. He follows the cripple to his home. He finds out his wants. He ministers to them. Nobody but the cripple knows of his giving. He may help the cripple to earn something that will keep him from begging another time.

The hour of prayer finds Azariah in the street. Any notoriety does not trouble him. It pleases him because he has a chance to fall on his knees at the street-corner. It is a comfort to know that many see his face turned toward Jerusalem. Yesterday he had a still more satisfactory chance than to-day even for the parade of his piety. He was in the synagogue and asked to assist. He was much gratified when on leaving the house of parade—prayer, rather; somebody said, "What a fine voice Azariah has!" Bartimeus likes it better when the hour of prayer finds him in a less ostentatious place than the street-corner. He is willing to pray in public, and does whenever it is his duty. He enjoys most those seasons of devotion when he can be all alone with God, the divine presence making a hush in his heart. You may see him steal across the house-roof to a little shelter whose door he closes, and there his soul meets and mingles with the infinite Soul, making and sustaining all things.

Azariah is famous for prayers that are long and repetitious. He is as prolix as a Buddhist prayer-wheel, that can turn and turn and turn as long as the muscle of the turner has any vitality. If you ever caught the sound of Bartimeus's voice in prayer, you felt that he was one who had sat at the feet of Him who taught us "Our Father." Azariah does not like prayer modeled after the Saviour's pattern, making the forgiveness of neighbors prominent. He is at variance with many people. He does not like to think of what he owes them. He takes great comfort in the assertion of their indebtedness. He would confusedly trip over the for

giveness clause in the Lord's Prayer. Bartimeus is more troubled about his own short-comings than the indebtedness of other people to him. The Saviour's prayer he has transmuted into daily living.

LESSONS FOR SEPTEMBER, 1887.

SEPT. 4. Trust in our heavenly Father. Matt. 6. 24-34.

SEPT. 11. Golden Precepts. Matt. 7. 1-12.

SEPT. 18. Solemn Warnings. Matt. 7. 13-29.

SEPT. 25. Third Quarterly Review.

Archdeacon Farrar on Sunday-School Literature.

WE are indebted to the *Sunday-School Chronicle* for the following report of an address by Archdeacon Farrar delivered in the rooms of the London Sunday-School Union, 56 Old Bailey, London, a few months ago. It will well repay perusal:

"When I came here this evening, I came with the supposed object of merely presiding at a conference, and not making any remarks to you at all, except such as arose from the suggestions and discussion on the paper which will follow. But I am told by my friends on the platform that I am expected to make a few remarks before the discussion begins. They must be absolutely improvised, but, such as they are, I am willing so far to preface what is to follow.

"I should like, first of all, to say to you that I trust every one here present is sufficiently impressed with the profound, and I had almost said immeasurable, importance of Sunday-school teaching. It has been an important aid and development of the Church since it has been known, but it is more especially important in these days. I am sometimes surprised that there should be any difficulty among the vast number of laymen in finding an adequate supply of Sunday-school teachers. Some parishes I know are so fortunate as to have a large number of persons always ready to undertake the honorable if sometimes onerous work; still there are many parishes in London and the country where the main part of the burden falls on the clergy and the school-masters and their families. When we remember that of the late Lord Chancellors of England no less than three have been Sunday-school teachers, namely, my dear friend and former parishioner, the late Lord Hatherley, Lord Cairns, and Lord Selborne, and that they were Sunday-school teachers, not for a short time, to take up the work and then drop it, but for years together—in the case of Lord Hatherley no less than forty years—one sees at once that no one can be so busy as to make the excuse that they are unable to find time for Sunday-school work. Undoubtedly no man in London is more likely to be occupied incessantly than a lawyer in active practice, yet Lord Hatherley, at the head of the profession for all those long years successively, was found in his place, I believe, morning and evening at Westminster Sunday-school. I wish laymen of all ranks would

more freely follow that example. A judge, the most highly respected, perhaps, of all our judges, told me that though he had had many valuable and interesting experiences of the bench, there were none which interested him more deeply, or which seemed to him more useful, than the work he had long carried on as a Sunday-school teacher.

"I said I thought the work was specially important at the present time. I know that the good sense, right feeling, and Christian training of England has been sufficient to resist all attempts at purely secular education. Still we must be well aware that there is a very strong tendency in many places to make the education given by the State absolutely and purely secular, and although in these cases it is to a certain extent supplemented in nearly every school by directly religious teaching, I think that fact makes the work of the Sunday-school teacher more important at this time than in any previous age. In point of fact, when any one takes up the work of the Sunday-school teacher he is taking up a work of which he can neither measure the importance nor calculate the results. What you say and teach may be handed on to the children's children, and affect the interests of future generations.

"Now we know there is a very great nation close upon the borders of our own, the great French nation, which recently in all its legislation has been tending more and more to obliterate the name of God from its statutes, and especially of late years it seems to have been the object of French statesmen to take all the ordinary teaching of the week out of the hands of those who are in any way servants of religion. I think recent experience shows what dangerous results follow from such a course. I happen to have accidentally in my pocket some statistics which I copied from French sources which have been published for this very year, 1886. They will show you the sort of result which springs from the deliberate exclusion of religion from national education. They are statistics of juvenile offenses, and I there find that in the last five years in France the number of offenders under 16 has risen among boys from 2,285 to 5,579, and among girls from 418 to 908, and the offenses committed by young offenders between the ages of sixteen and twenty-one have risen from 5,936 to the appalling number of 20,489 for boys, and from 1,046 to 2,839 for girls, and it is added to these stupendous statistics that from the first time in French history there have been of late years numerous instances of suicide, even among very young persons. If these statistics are reliable—and I can only say I have copied them from what is professedly an authentic source—what a fearful comment they afford of the danger which any nation must run when it excludes religious education from its ordinary course.

"In the statistics just read by your secretary some of you must have been, perhaps, a little shocked to find that fiction formed so very large a proportion of those who use, year by year, the Sun-

day-school Union Library. I would not have you too much distressed or disappointed by the result. In the first place, the same result is found in every library under the sun. I do not know any library, public or private, in which books are allowed to be taken out, in any part of England, in which fiction is not the most favorite subject; and after all, when fiction is pure, strong, and innocent, it may be a most powerful and valuable teacher. Still, I must confess to a little feeling of disappointment on hearing that so few books comparatively have been taken out on biblical subjects. The main work of the Sunday-school teacher is to expound and enforce the lessons of the Bible, and when you are teaching the Bible, you all know you are not teaching a book, but a library and literature. The Bible is a whole collection of books, separated from each other by many hundreds of years, and differing from each other in every possible way, and to explain that sacred library and literature you want a new library full of information on all kinds of topics. To know and expound the Bible rightly requires nothing short of a large and liberal education. * * * You must not suppose that in largely directing your reading to the understanding of the Bible you are in any way limiting the sphere of the very highest intelligence. Many of the greatest men of genius who have ever lived, and especially those of ripened knowledge and wisdom, have borne testimony, one after another, to the priceless and inestimable value of their studies in sacred Scripture. You know that the poet Collins was destitute, and when he was near his death he said, 'I have only one Book left me now, but that is the best.' You know, again, that the great Sir Walter Scott, when he died at Abbotsford, said to his son-in-law Lockhart, 'Bring me the Book.' 'What book?' asked Lockhart. 'The Book,' said Scott; 'there is only one; of course I mean the Bible.' Some may have heard the anecdote of the late Dean of Westminster, how, visiting one of the greatest modern critics of the German school, Ewald, a New Testament which was on the table fell to the ground. Ewald, a man of matchless learning, took up the little Testament, laid it again on the table, and made this remark: 'Sir, in that little Book is contained all the best wisdom of the world.' And so I might give you instance after instance of men who have attained to the very highest range of human genius who have borne the same testimony to the fact that the Bible is in itself sufficient almost to supersede all other books, and only requires the best you can learn in other books for its illustration and enforcement.

"I will give you one more testimony. You know that Professor Huxley is one of the first of living men of science, and he has publicly borne his testimony that he knows absolutely no book in the world which is suited universally for the education of the young except the Bible. He says that in the great stoics, even in 'Marcus Aurelius,' he does not find that which commends itself to the understanding of all children alike. He knows of

no book in the whole world's literature which will better enable children to understand that they form links in one vast and long procession which is passing from one eternity into another; and that their part in that procession will be decided exactly, has been decided of all who have gone before them, by the way in which they learn to love what is good and hate what is evil. Most unexpectedly you have a testimony from a living man of science. I hope this will be sufficient to show you that the longest life spent in the study of that sacred Book will be a life spent in the study of that which will more reward you, both in time and eternity, than the study of any other book or books whatever."

Thoughts for the Quiet Hour.

—THE sun drinks in the drop of dew which casts back its rays, and God absorbs the soul which reflects him.—*Joseph Roux.*

—I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ.—*Romaine.*

—We cannot live on bread alone: we need every word of God. We cannot live on air alone: we need an atmosphere of living souls. We must be constantly giving ourselves away: we must dwell in houses of infinite dependence, or sit alone in the waste of a godless universe.—*George Macdonald.*

—If thou dost more rely upon thine own reason than upon Jesus Christ, late, if ever, shalt thou become illuminated.—*Thomas a Kempis.*

—When Death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*George Eliot.*

—The more God empties your hands of other works, the more you may know he has special work to give them.—*Garrett.*

—He that will often put eternity and the world before him, and who will dare to look steadfastly at both of them will find that the more often he contemplates them the former will grow greater and the latter less.—*Colton.*

—Blessed is the man who forgiveth those who trespass against him, who is kind to the unkind, charitable to his censors, loving to his enemies; for he is perfect as God is perfect, and he shall inherit the tree of life forever.—*W. C. Griffiths.*

—May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace; one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky; one gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies, beyond the gathering
mists,

To make this life worth while,
And heaven a surer heritage.—*Anon.*

—"Little duties are golden pins to fasten the mantle of God's love securely about us."

—Then I saw in my dream that it is much easier going out of our way when we are in it than getting into it when we are out of it.—*Bunyan's Pilgrim's Progress.*

—Were the sun of prosperity always to shine upon us, we would soon forget our Father's house, our heritage above.—*Rutherford*.

—God takes men's hearty desires and will instead of the deed, where they have not the power to fulfill it; but he never took the bare deed instead of the will.—*Richard Baxter*.

—This span of life was lent for lofty duties, not for selfishness; not to be whiled away in aimless dreams, but to improve ourselves and serve mankind.—*Sir Aubrey De Vere*.

—Intellect has been called the starlight of the brain. Religion is the starlight of the soul.—*Ruskin*.

—An undivided heart which worships God alone, and trusts him as it should, is raised above anxiety for earthly wants.—*Geikie*.

—Our Lord God doeth work like a printer, who setteth the letters backward; we see and feel well his setting, but we shall see the print yonder in the life to come.—*Martin Luther*.

—When we come back from the battle-field, weary, yet victorious, we may look for our King of peace coming to meet us with bread and wine and his own priestly blessing, that we may be strengthened and refreshed by himself.—*F. R. Havergal*.

To Sunday-School Talkers.

THE Sunday-school talker has been much disparaged, but he is an essential part of Sunday-school machinery. No matter how wise the world may become, it can never outgrow the necessity of receiving truth and getting inspiration from spoken words. Speaking cannot be done away with, but it ought to be improved. As speakers usually have their own way, it might be well to give hearers a chance to talk back occasionally. Let us voice a few thoughts which have risen in the minds of much-suffering listeners.

In the first place, never speak merely to "occupy the time." If you have nothing to say, please don't try to say it. We have heard enough of that. The time can be better occupied by an early dismissal than by a speaker who rises to occupy the time. It is, however, the speaker's fault if he has not something worth saying. Has he lived, breathed, read, thought, listened, for a life-time, and accumulated no valuable stores? No; he has them, but they are not available for use without a laborious process of thought and memory. Even the fullest minds and the most practiced tongues must have this preliminary preparation. But keep it out of sight. Do not inflict upon your hearers the story of how, ever since you received the invitation, you have been thinking what you should say. You woke up at two o'clock in the morning, and finally a subject came into your mind which might be profitable. We are sorry for all those preliminary birth-pangs, Mr. Speaker, but they are done with now, and we wished to be spared the story. Give us all the light and warmth you have, without making us listen to the dreary tale of how the fire was kindled.

And don't give us too much at a time. Remem-

ber that we are like small jugs; we can only hold a little, and after we are filled, all the rest of the wisdom and eloquence you pour out can find no room in our heads; it is wasted. We like to hear your stories; you tell good ones, and you tell them well; but two or three are better for one speech than a dozen. Give us the rest of them some other time.

Lastly, stop when you are done. If you have any skill as a speaker, you will probably know about how your speech is to end before you begin it. We cannot look into your mind; but when you begin to flounder, like a man who wants to sit down but doesn't know where to find a chair, we are distressed for you if we are sympathetic, and disturbed for ourselves if we are apathetic. End gracefully, forcibly, eloquently, if you can; but do stop somehow.—*Sunday-School World*.

Book Notices.

Exposition of Psalm CXIX. As Illustrative of the Character and Exercises of Christian Experience. By the Rev. Charles Bridges, M.A. From the Seventeenth London Edition. New York: Robert Carter & Brothers. It is now sixty years since this work was first given to the public, and it is still in demand as a rich depository of spiritual truth. It is not a critical commentary on the psalm, but rather an effort to develop deep spirituality of character in the reader by meditating on the precious truths contained in it.

The Life of Rev. George C. Haddock. By Frank C. Haddock. New York: Funk & Wagnalls. The subject of this memoir was a martyr to duty. He was cowardly and brutally murdered because he opposed the liquor traffic. Unable to answer him with arguments, his enemies answered him with the bullet. The volume is from the loving pen of his son, who thus seeks to show to the world what manner of man his father was. The book ought to be widely circulated that it may do its share to awaken the attention of the people to the fearful character of the liquor traffic, until it shall be driven from the land. Price, \$2.

Pleading for Prayer, and other Sermons preached in 1886. By C. H. Spurgeon of London. New York: Robert Carter & Brothers. No man can read these discourses without feeling that he is brought into contact with a vigorous thinker and a sincere Christian. He reaches down to the depths of the subjects discussed, and makes a most earnest application of the word to the reader's heart. The success of this wonderful preacher shows that the Gospel, and not sensationalism, is what men need. Price, \$1.

Episodes in a Life of Adventure; or, Moss from a Rolling Stone. By Lawrence Oliphant. New York: Harper & Brothers. He is a brave man who so flatly contradicts an ancient and honored proverb as does this author in the sub-title of his book. Yet he clearly shows that it is possible for a stone to roll, and to roll on rapidly, until it rolls around the world, and yet gather some very beautiful moss. He is a cosmopolitan, and he takes his readers with him on his travels, giving them the delight without the fatigue and the danger of traveling. Price, \$1.25.

Sabina Zembra. A Novel. By William Black. New York: Harper & Brothers. The author introduces us to a number of very unsavory people, as well

as to a few of a better sort. It is possible, we suppose, that a character such as he paints his heroine, Sabina Zembra, may exist, but such a combination of traits is highly improbable. Price, \$1 25.

Curiosities of the Bible. Pertaining to Scripture Persons, Places, and Things. By a New York Sunday-School Superintendent. New York: E. B. Treat. This work has now reached its sixtieth thousand in circulation. It contains a large amount of material which may be found useful by students of the Bible and by those who have charge of prayer-meetings or of class-meetings. It has maps and blackboard exercises and tables of weights and measures. The book would increase in real value if the enigmas, acrostics, anagrams, and other matter of that sort were omitted. Price, \$2.

Temperance Catechism for Use in Sabbath Schools. *Christian Temperance.* Treated in a Series of Questions and Answers. These two tracts are issued by the Presbyterian Board of Publication (1334 Chestnut Street, Philadelphia), for the Permanent Committee of the General Assembly on Temperance. They are concise and clear, and ought to accomplish much good.

Anti-Tobacco Folders. Nos. 1, 2, 3. These are beautiful little four-page cards illustrated with color and gilt, and giving sundry concise sentiments against the use of tobacco. They are published by Julia Coleman, 72 Bible House, New York city. She also publishes another card containing "Anti-Tobacco Testimonies." These cards ought to be circulated largely among the boys.

Dunn's Quarterly Concert Exercises, for Sunday-Schools and Church Services. By Rev. John O. Foster, A.M., Editor. Dunn & Co., 57 Washington Street, Chicago, Ill. This is a quarterly periodical designed to furnish material for services in connection with Children's Day, Christmas, and other celebrations.

Was He Wise? By J. K. Ludlum. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, \$1. In this story two brothers are contrasted. They begin together, but soon their paths diverge, for one lives wholly for gain, devoting himself so fully to work as to leave no place for social recreation, mental culture, and the demands of the spiritual nature, and even using the Lord's day for business. The other lives for God and righteousness, while still in the world of trade. Both are successful in gaining a competence; but the elder brother obtains with his wealth, loneliness, premature old age, paralysis, and unhappiness. The story is well planned and wrought out, the characters are distinctly presented, and the moral lesson is excellent.

Who Was He? By Henry Frederic Reddall. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, \$1. This book contains the results of studies in the enigmas of history, as, "The Man of the Iron Mask," Casper Hauser, Perkin Warbeck, the Wandering Jew, etc. It is interesting, and shows a thorough study of the subject, which has sufficient mystery to impart a peculiar fascination. Perhaps some who read these articles may be interested through them in reading the history of the lands to which these mysterious personages belonged.

The William Henry Letters. By Mrs. Abby Morton Diaz. Chicago: The Interstate Publishing Co. Boston: 30 Franklin Street. New York: Lovell & Co., 16 Astor Place. Price, 80 cents. We are glad to see a new edition of this book, which we regard as one of the very best juveniles in the English language, and deserving of a place among the children's classics. One

rarely meets a more genuine, thorough-going boy, with real manliness in him, than the freckle-faced William Henry. Any boy who gets this book will read it with delight, and lend it to all his friends. This edition has been issued with special reference to use as a supplemental reader in schools, for which the book is well adapted.

Baldine and Other Tales. By Karl Erdmann Edler. Translated by the Earl of Lytton. New York: Harper & Brothers. Three German stories, translated into smooth English by the author of "Lucile."

See for Yourself. By Grace Stebbing. New York: Robert Carter & Brothers. 50 cents. A story showing that one must "see for himself" the condition of the needy and the unsaved as a preparation for doing good.

Home and School Songs. By Louis C. Elson. Chicago: The Interstate Publishing Company. A handsome quarto volume of pictures and songs, many of which are arranged with calisthenic exercises.

Elements of English. An Introduction to English Grammar for the Use of Schools. By George Hodgdon Ricker, A.M. Chicago and Boston: The Interstate Publishing Company. Price, 30 cents. A concise but simple text-book for the younger scholars in the secular schools.

Random Recollections. By Henry B. Stanton. New York: Harper & Brothers. Few men of the last two generations met more public characters, or participated more deeply in political affairs, than the late Mr. Stanton. His book of recollections is interesting reading, and will be of value as material for the history of the epoch before the late war.

Five-Minute Sermons to Children. By Rev. William Armstrong. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 80 cents. These short talks will be found helpful to pastors and others who undertake to address the young folk, a work which every preacher should know how to do. The author is a pastor, who has adopted the plan of giving a short discourse every Sunday to the children in the congregation, before the sermon to the adults; and in this book he has given his "sermonettes" in full. Many of them are excellent, and some are admirable.

The Flamingo Feather. By Kirk Munroe. New York: Harper & Brothers. This is one of the little square "Harper's Young People Series:" books just large enough to keep a boy busy, and easy to handle, and almost without exception good books. The story is laid in the time of Landonniere's and Ribault's settlements in the South, in the age of discovery of North America; and there is enough of history in it to constitute it an historical story.

The Bible in Spain. By George Borrow. New York: Robert Carter & Brothers. Price, \$1 75. The recent death of Mr. Borrow has awakened a new interest in his romantic life and his interesting works. We are glad to see this edition of his book, which is as fascinating as a novel, with the additional merit of truth.

We have received the following books from Harper & Brothers, New York:

The Woodlanders. A novel. By Thomas Hardy.

Jess. A novel. By H. Rider Haggard.

Dawn. By H. Rider Haggard.

Springhaven. A Tale of the Great War. By R. Blackmore.

The Witch Head. By H. Rider Haggard.

CLASS RECORD FOR AUGUST, 1887.

	Aug. 7.	Aug. 14.	Aug. 21.	Aug. 28.
Weather				
Teacher.				
PUPILS.				

Whisper Songs for August.

SIXTH LESSON.

JESUS, help me follow thee,
For I know thou callest me ;
Make me love thee and obey
Every word that thou dost say.

SEVENTH LESSON.

If we always keep in sight
Jesus Christ, the only Light,
Truly blessed we shall be,
Lights that all around may see.

EIGHTH LESSON.

Little followers of the Lord,
Learn to love his precious word ;
Let him take your heart of sin,
He will make it white and clean.

NINTH LESSON.

Make me, Jesus, kind and true,
Seeking thee in all I do ;
If I give and pray for show,
Thou wilt not be pleased, I know.

LESSONS FOR 1887.

Third Quarter.

July 3. THE INFANT JESUS.....	Matt. 2.	1-12.
10. THE FLIGHT INTO EGYPT.....	Matt. 2.	13-23.
17. JOHN THE BAPTIST.....	Matt. 3.	1-12.
24. THE BAPTISM OF JESUS.....	Matt. 3.	13-17.
31. THE TEMPTATION OF JESUS. ...	Matt. 4.	1-11.

Aug. 7. Jesus in Galilee.....	Matt. 4.	17-25.
14. The Beatitudes.....	Matt. 5.	1-16.
21. Jesus and the Law.....	Matt. 5.	17-26.
28. Piety without Display.....	Matt. 6.	1-15.
Sept. 4. TRUST IN OUR HEAVENLY FA- THER.....	Matt. 6.	24-34.
11. GOLDEN PRECEPTS.....	Matt. 7.	1-12.
18. SOLEMN WARNINGS.....	Matt. 7.	13-29.
25. THIRD QUARTERLY REVIEW.		

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